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EARLY WELSH SCRIPT.

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W. M. LINDSAY, M.A.,

Professor of Humanity in the University of St. Andrews.

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EARLY WELSH SCRIPT.

For the script of Welsh texts written by Welsh scribes the student has sufficient material in the photographs in the Series of Old Welsh Texts, edited by Dr. J. G. Evans. These Welsh texts date from the twelfth century. But the script of earlier products of Welsh scriptoriums, in which the language is Latin, with perhaps a few Welsh words or sentences here and there, has not yet been made available for palaeographic study. It is a variety of Irish script; but the points of difference between the two, and the exact criteria which will enable us to pronounce a Latin MS. to have been written by a Welsh, and not an Irish scribe have yet to be found. To find them will be the business of this monograph, in which the existing specimens of Welsh-Irish script will be described in the order, so far as possible, of time, their peculiarities of writing and spelling and their abbreviation-symbols will be enumerated, and photographs (in natural size) of some of their pages will supplement and explain the preceding descriptions. This group of photographs should be studied along with the Irish group, which stands at the end of my 'Early Irish Minuscule Script' (Oxford, Parker, 1910).

1. **The St. Chad Gospels.** In the Library of Lichfield Cathedral is a MS. of the Gospels, written in Insular (i. e. Irish or English or Welsh or Cornish) majuscules. Since St. Chad, or Ceadda, was the patron-saint of Lichfield it is known as the Book of St. Chad (i.e. the book belonging to the library of St. Chad's monastery) or the St. Chad Gospels. But there are many Welsh entries, as well as Latin entries containing Welsh names, in blank spaces throughout the volume, which shew us that it formerly belonged to some Welsh monastery-library. And one of these is nothing else than a deed of gift, recording the presentation of the MS. to the monastery of Llandaff and its patron-saint, St. Teilo, who is said to have lived in the sixth century:

> Ostenditur hic quod emit Gelhi filius Arihtiud hoc evangelium de Cingal, et dedit illi pro illo equm (*sic*) optimum, et dedit pro anima sua istum (*sic*) evangelium Deo et sancto Teliaui super altare. Gelhi filius Arihtiud et Cincenu filius Gripiud.

'Here is shewn that G., son of A., bought this Evangel from C. and gave him for it his best horse (*or* a valuable horse) and gave for his soul's sake this

Evangel to God and St. Teilo upon the altar. (Witnessed by) G., son of A., and C., son of Griffith.' So that the truer name for the MS. would be 'the Book of St. Teilo' or 'the St. Teilo Gospels.'

The Griffith mentioned here has been identified with that prince, whose death in 814 is recorded in the Annales Cambriae: 'Anno ccclxx . . . moritur . . . Griphiud, filius Cincen.' But the identification is not quite certain (cf. Phillimore in 'Cymmrodor' 9, 182). The entry stands on p. 141, at the end of St. Matthew's Gospel. The majuscule scribe had written the last six lines of the Gospel in the middle of the page, so that the upper and lower parts were left blank.

There are other entries on the same page; and it is a matter of great importance for us to ascertain whether this deed of gift is the first, or merely the second in priority. All the authorities (e. g. Bradshaw 'Collected Papers,' p. 460; Palaeographical Society's Publications, First Series, plate 20) declare it to be the first. It may be rash to suggest any other possibility; but I must say that the entry which stands immediately under the deed of gift seemed to me, when I inspected the MS., to have strong claims to priority, and that on three grounds: (1) the appearance of the ink, (2) the script, (3) its position on the page. The photograph of the page (Plate I) will enable my readers to determine how far the second and third grounds seem to be valid. The validity of the second will, I fancy, be admitted at once; for these rude majuscule letters have a far older appearance than the minuscules of the deed of gift.

To appreciate the argument from the position which the entry holds on the page, my readers must imagine for themselves the appearance presented by the page before any entries were made on it, and consider what particular part the writer of the earliest entry would probably choose. He would not be hampered by want of space; the whole page, with the exception of the middle portion, lay blank before him. He would therefore in all likelihood inscribe his entry as if it were to be the only one on the page, without any consideration of the possibility of future entries requiring to find room. Would he not then plant it exactly where the entry *Surexit tulbulc*, etc., has been planted, with the record itself above, and the witnesses' signatures below the already occupied middle portion? Certainly that is the way in which the incident pictures itself to my mind. And I imagine that, when Gelhi appeared on the scene and the deed of gift had to be entered, this page was chosen, because it already contained this important entry in which the great St. Teilo figured; and the deed, as would be the natural thing to do, was set in a place of honour at the top of the page in the (not over ample) space left blank by the earlier entry. (The rest of the writing on this page is Anglo-Saxon and belongs to the Lichfield period of the manuscript's history.)

Now if this new theory be correct, it implies that the MS. was, even before Gelhi's time, in the Llandaff Library, and that Gelhi rather restored than 'gave' the MS. to Llandaff. It may be argued that in that case the deed of gift would

use the word 'restituit' rather than 'dedit,' and would contain some mention of the circumstances under which the volume had been stolen or lost; but (as I have shewn in the 'Classical Quarterly' 5, 45) there are other instances of the word 'gift' being used instead of 'restoration' in such entries in MSS.

This entry to which I would give priority is partly in Latin and partly in Welsh, and refers to an agreement regarding the ownership of a piece of land. The first of the witnesses to the agreement is Teliau (i.e. St. Teilo): Teliau testis, Gurgint testis, Cinhilinn testis, Spiritus testis, tota familia Teliaui; de laicis Numin map Aidan testis, Signou map Iacou testis, Berthutis testis, Cinda testis. Quicumque custodierit benedictus erit, quicumque frangerit maledictus erit.

On the supposition that it was later than the deed of gift, it has hitherto been regarded as a ninth or tenth century copy of the sixth century original. Even if that supposition is abandoned, it must still be regarded as a copy, unless we can refer the MS. itself (which the Palaeographical Society editors date 'about 700') to Teilo's time. But it may be a very early copy. Certainly the script is, to my mind, exactly the kind of script that would be likely to be used at a quite early time. We should have, if this theory be correct, a relic of the earliest Welsh script; although, if accepted dates are right, it cannot be the actual document attested by St. Teilo.

But there is a further possibility to be considered. May not the actual text of the Gospels itself be of Welsh origin, the one surviving example of Welsh uncial script? Previous authorities have labelled the script 'Irish' without, I imagine, ever considering [1] the possibility that it emanated from a Welsh scriptorium. Since Welsh and Irish religion and culture went hand in hand, we have no means of knowing whether Welsh majuscule script of this time would differ from Irish majuscule in appearance. The possibility therefore that the MS. which Gelhi bought from Cingal (a Welsh name, be it noted) was a Welsh, and not an Irish MS. cannot be denied; and it will be well to examine the peculiarities of the MS. for a clue to its origin. The abbreviations of words are these (I omit the 'nomina sacra'):

autem the *h*-symbol.
est the usual Insular symbol.
non n̄ (p. 79).
nostri nī (p. 229).
per p with 'tail.'
pro the usual symbol.
que q:
qui q· (p. 150 'non necesse habent sani medico sed *qui* male habent'; p. 188 'sed *qui*cumque voluerit fieri maior erit vester minister').
quae q:· ('virtutem *quae* exierat de eo').

[1] Bradshaw is perhaps an exception. See 'Collected Papers,' p. 459, p. 483. Cf. Wordsworth and White 'Nov. Test. lat.' 1, p. 707.

quoniam qm̃ (in the Beatitudes, p. 16).
sunt sū (p. 39 'secuti *sunt* eum').

The syllable-symbols are:

m. A horizontal stroke hooked at each end denotes not merely final *m* but also the *m* of 'discumbere' (p. 64. The line ends with this word).

runt rū (p. 55 'aestuave*runt*'; at the end of the line).

tur t with the top-stroke ending in an upturned curve on the right. This symbol is very frequent, but only, I think, at the end of a line. (In 'conservan*tur*' p. 37 the symbol has been tampered with by a later corrector.)

us b: '-bus.'

Of all these abbreviation-symbols the only one that might be used as a clue is the symbol for 'qui.' a symbol discussed in my 'Early Irish Minuscule Script,' p. 11. The native Irish symbol I believe to have been *q* with suprascript *i*. Certainly the symbol used in our MS. (*q* followed by a dot) does not appear in any majuscule MS. of certain or generally accepted Irish origin.

The script is that later type of uncial in which minuscule forms of letters make their appearance. A peculiarity which deserves mention is the use of the minuscule along with the majuscule form of *n* in words (or word-groups) in which that letter is repeated, e.g. 'annus,' 'Iohannes,' 'non' (e.g. p. 19), 'in nomine' (e.g. p. 141 = Plate I, p. 190), 'in nullo' (e.g. p. 181), 'gehennam' (p. 19). The same variation seems to be practised with the letter *d* (e.g. 'reddas' p. 19; 'adduxerunt' p. 130), but not with the letter *s* (cf. Zentralblatt für Bibliothekswesen, 25, 261). The minuscule form of *s* is used especially at the end of a line. The same place is appropriate to the subscript letters, *i* (e.g. 'di,' p. 171; 'ui,' p. 105, etc.), *t* (e.g. 'at,' p. 197; 'nt,' p. 17, etc.), *a* (e.g. 'ma,' p. 94). There is no *i* longa and no ligature of 'st.' Capital letters (e.g. T, p. 60; U, p. 106, etc., etc.) are often surrounded by red dots. Blobs of red or yellow are used especially in initial letters. On p. 128 is a beautiful initial P coloured dark purple, with the 'maze' ornamentation inside (Similar is the *h* of Ihs̄, p. 131). The end of a Gospel is marked by the word 'finit.' The portrait of St. Luke on p. 218 (Plate II) is of the Irish 'nostrilled' type; but the 'Irish' type, as we have learnt, would probably be as much Welsh as Irish. The portrait can only be used as a proof that the artist was not an Englishman. The exquisite ornamentation of p. 220 may be seen from the Palaeographical Society's plate (Series I, pl. 35).

The orthography may be illustrated by these specimens[1] of misspelling, although we do not know how many of them were mechanically transcribed from an (Irish?) original:

h omitted or inserted, e.g. abeo for 'habeo'; habeo for 'abeo'; odie; exibebit; habundo; hunus.

[1] Fuller details will be found in Scrivener 'Codex S. Ceaddae Latinus.' Cambridge, 1887 (with photographs of p. 5, p. 43, p. 217, and a collation of the text).

b and *v*, e.g. davit; nobi.

ch for *h*, e.g. Gechennam; chippocritis; vechimenter.

c for *qu*, e.g. locitur; reciescite; trancillitas.

s and *ss*, e.g. Farissei; inlusserunt; egresus; possui, possitus; vassa; misserunt; iusit; dimisa.

ae for *e*, e.g. millae; saecundum; habetae for 'havete.'

e and *i*, e.g. ancella; flagillatum; mercidem; zezania; deficele for 'difficile'; discendo; cicidit; Hirodis.

o and *u*, e.g. commonibus; putius.

ll for *l*, e.g. contullerunt, obtullerunt, sustullerunt; vellitis; tallenta; Gallileus.

qu[1] for *quu*, e.g. loqutus; sequtae.

g and *gu*, e.g. langor, sangis; longue.

e for *y*, e.g. azema.

Also seudoprofetae; Hirusolima; Moises; dixierunt, duxierunt, iniecierunt.

To return to the entries in Welsh script, the earliest entry in the whole volume (unless the theory be correct that the agreement attested by St. Teilo is earlier) is apparently the deed of gift, which Bradshaw assigned to the beginning of the ninth century. The two charters of Ris on pp. 18–19, written in the same type of script as that shewn on Plate II, must be prior to the deed of manumission of Bleidiud on p. 218 (Plate II), written by Sulgen, the 'scholasticus.' For in them Nobis, one of the witnesses, is still a mere 'clericus' of lower rank than Saturnguid, the 'sacerdos' (i.e. Dean), whereas in the Bleidiud manumission he appears as 'episcopus Teiliau' (i.e. Bishop of Llandaff) and takes precedence of Saturnguid. The identification of this Nobis, Bishop of Llandaff, with the Nobis, Bishop of St. Davids, the relative (and predecessor in the bishopric) of Asser, the biographer of King Alfred, is said to be quite uncertain (cf. Bradshaw 'Coll. Pap.' p. 460; Lloyd 'History of Wales,' p. 215). Still Bradshaw assigns the writing of the three entries to the middle of the ninth century. The remaining Welsh entries offer no clue to dating. But they must be at least earlier than the bishopric of Winsy at Lichfield (974–992); for the signature on the first page *wynsi presul* suggests that the MS. came to Lichfield in his time. A full list and transcription of the entries will be found in Evans and Rhys 'Book of Llan Dâv' (Oxford, 1893), Preface, pp. xliii–xlviii (with some photographs, e.g. of the entries on pp. 18–19, p. 216, etc.).

The abbreviations found in the Welsh entries are, besides the 'nomina sacra'

[1] Like *equm* for 'equum' in the deed of gift. This spelling does not appear to be a feature of any of the Irish Gospels described by Prof. Abbott in his 'Evangeliorum Versio Antehieronymica' (Dublin, 1884). It is frequent in the Hereford Gospels, but these may be Welsh, and not Irish (see Appendix). And *loqutus* occurs once in the Würzburg Pauline Epistles (Mp. th. F 12); see Stern's Preface to the Facsimile, p. viii. *Sequtus* is given by Wordsworth and White 'Nov. Test. lat. 1, p. 768 as the spelling of the Macregol Gospels.

and the notarial suspensions[1] f 'filius', m̄ 'map' (the Welsh equivalent of 'filius'), t̄ 'testis,' sacēr 'sacerdos,' epīs 'episcopus':

autem the *h*-symbol (p. 218=Plate II).

bene b̄ (p. 18).

cuius cs̄ (p. 218).

cum c with the *m*-stroke above ('qui*cum*que' p. 141=Plate I).

eius the Insular symbol.

est the Insular symbol, with a dot below the line but a largeish comma above. Sulgen writes the symbol like our Arabic numeral 2 with a dot below.

et the Insular symbol.

hic, etc. *h* with a dot above the shoulder has the usual sense of 'hoc' on p. 218 '*hoc* decretum,' but seems to denote 'hic' on p. 18 'hic (but possibly by error of grammar *hoc*) est census eius'; h̄ 'haec' (p. 218).

non n̄ (p. 218).

per p with a 'tail' (p. 216).

populus pls̄ (p. 218).

pro the usual symbol. The form used on p. 218 in the phrase *pro praetio* is noteworthy (see Plate II).

(*propter*. On p. 218 the 'pro' symbol followed by p̄ seems rather to denote *pro prae* than *propter*).

que q· (p. 18) and qȝ (p. 141).

qui, etc. For 'qui' *q* with suprascript *i*. For *quod* the Irish symbol (p. 18). For 'qua' *q* with suprascript open *a* ('*qua*tuor' p. 218).

scriptum scrīp (p. 218).

vero u (in the *v*-shape) with suprascript *o* (p. 218).

Syllable-symbols:—

m. The line is hooked at each or one end.

n. Not only in the Prep. '*in*' but also in the Welsh 'hirmai*n*' (p. 19). The line is not hooked.

er t̄ 'ter,' b̄ 'ber.'

runt rt̄ (p. 18 'dede*runt*').

ur t with branch ending in a curve on the right 'tur' (p. 218 'Sa*tur*nbiu').

us ȝ (p. 141 'fili*us*,' 'eq*us*,' 'benedict*us*,' 'maledict*us*'; p. 218 '-b*us*,' 'fili*us*,' 'maledict*us*').

These entries, limited in number and size and consisting mostly of Welsh names, do not allow us to learn much of the orthography of the writers. Still

[1] Another suspension is er̄ 'erit' in the last sentence of the agreement witnessed by St. Teilo (p. 141=Plate I) 'quicumque custodierit benedictus *erit*, quicumque frangerit maledictus *erit*.' This must be *erit* and cannot be *ergo*, for in the manumission on p. 218 the word is written in full: 'quicumque custodierit benedictus erit et qui franxerit maladictus erit a deo.' And this formula (with *benedictus sit* or sometimes *benedicetur*) is a common conclusion of Welsh charters (see Book of Llan Dâv, pp. 209, 228, 230, 232, 233, 251, 275, etc.).

two interesting misspellings claim mention; for we shall find them repeated in other Welsh MSS.:

qu for *quu*. In the deed of gift, equm; in the agreement attested by St. Teilo equs.

si for assibilated *ti*. In the long entry on p. 216 (and p. 217), written in a largeish script approaching to the Anglo-Saxon type, consripsio for 'conscriptio.'

2. The Oxford Liber Commonei and Ovid. In the Bodleian Library (Auct. F 4. 32) is a composite volume (cf. Bradshaw 'Collected Papers,' p. 455) of four wholly separate parts. The volume belonged to Glastonbury Abbey Library; and one of the parts (the second quire of the volume in its present state), an Anglo-Saxon Homily assigned to the eleventh century, has no connexion with Wales. Of the other three the first quire, Eutyches' Grammar, written in ninth-century Caroline minuscules and containing Breton glosses, may also be disregarded by us, since we are concerned with Welsh (or Cornish) and not Breton script. The third part, the Liber Commonei, and the fourth part, Ovid 'Ars Amatoria,' Book I, contain Welsh glosses. On fol. 1^{v} there is a drawing (Christ with a monk at his feet), assigned by tradition to St. Dunstan; and this suggests that the three Celtic pieces came from some Welsh monastery library into Saxon hands in St. Dunstan's lifetime († 988), that is to say, about the same time as the St. Chad Gospels found their way to Lichfield. The barriers between Welsh and Saxon were to a great extent removed at that time. A photograph of a page (fol. 8^{r}) of the Eutyches and of the Homily will be found in New Pal. Soc. pl. 81; another, of a page of the Liber Commonei (fol. 28^{v}) and of the Ovid (fol. 37^{v}), ibid. pl. 82. Another page (fol. 38^{r}) of the Ovid is photographed in Ellis 'Facsimiles from Latin MSS. in the Bodleian Library' (Oxford, 1891).

The Liber Commonei (I quote again from Bradshaw, who knew these Welsh MSS. better than anyone) is a medley containing the 'Excerpta de mensuris calculi' and other excerpts for practical use (among these a copy of the 19-year cycle, 817–835, with some marks put against the year 817), as well as the alphabet of Nemnivus (partly in Greek and Latin, with the Latin in Greek letters; partly in Latin and Greek, with the Greek in Latin letters), all written by the scribe for one Commoneus, who was 'at once his father and teacher.' The type of Greek uncial used by this Welsh scribe will be seen in the Palaeographical Society's Plate. There are perhaps traces of Commoneus' writing among the corrections. There are a few Welsh glosses and several notes in mixed Latin and Welsh. We may ascribe[1] it to the year 817. At

[1] Bannister, in an article on 'Signs in Kalendarial Tables' (in 'Mélanges Chatelain,' pp. 141–149) confirms Nicholson's theory that a scribe often indicated by a dot or stroke or some other mark the year in a Paschal Cycle which was the year of the transcription of the MS.

the top of fol. 35 is the same pious entry as often appears in the Boniface Gospels (see my 'Irish Minuscule Script,' p. 4) *O Emmanuel.* To the date of the Ovid (containing many Welsh glosses) there is no clue. All that we can say is that it must be prior to St. Dunstan's acquisition of the MS. It begins with the invocation *Christe.* The Palaeographical Society's plate, taken from the first page of the Ovid, shews an elaborate initial (with dogs' heads, etc.), which may be compared with the initial (with birds' heads) painted by the son of the Bishop of St. Davids in the Dublin Ricemarch Psalter (see below, § 9 and Plate XVII).

In the following list of the Abbreviations in these two Welsh MSS., when necessity for distinction arises, the Ovid is indicated by the letter O. The 'nomina sacra' are omitted (as in all subsequent lists):

ante aⁿ̄ (O).

apud apͬ.

autem the *h*-symbol.

civitas ciuī.

contra ↄↄ (with horizontal stroke above).

cuius cs̄.

cum c̄ (O).

dico, etc. dt̄ 'dicit,' dx̄ 'dixit,' dr̄ 'dicitur.'

enim the Insular symbol.

ergo g̊.

est ∴ (also in O with commas instead of dots or in the form of the numeral 2 with a dot below).

esse eē.

et the Insular symbol.

habeo ht̄ and hēt 'habet.'

hic ħ 'haec'; ḣ 'hoc' and h (O); hs̄ 'huius.'

id est ·|· and |∴.

inter the Insular symbol (an *i* longa with an oblique cross-stroke).

mihi i̇m.

modo m̊ (O).

nomen nō 'nomen,' nōa 'nomina.'

non n̄.

noster nrī 'nostri,' nm̄ 'nostrum.'

numerus nūm.

nunc nc̄.

omnis oⁿ̄ 'omnia' (O).

per p with 'tail' (in O also the Continental symbol, *p* with cross-stroke through the lower shaft).

populus pls̄.

post p̊.

quando qn̄.
quasi qsī.
que q; (in O qȝ and q:).
qui, etc. q̣́ 'qui.' For 'quae' q:· (q̄ O); for 'quod' the Insular symbol; for 'quo' q̊ and for 'quam' qᵩ.
quia the Insular symbol (*q* with oblique cross-stroke, rising from left to right).
quoniam qn̄.
quoque qq̄ (O).
reliqua rl̓.
secundum the Insular symbol.
sed s̄ (O).
sine sn̄ (O).
sunt st̄.
tamen tn̄ (O).
tantum tm̄.
tibi t̓ (O).
tunc tc̄ (O).
vel l with cross-stroke (ł O).
ut u (in *v*-shape) with comma above (O).

Syllable-symbols:—
m. For final *m* or *m* before a consonant a suprascript stroke hooked at each end.
n ī 'i*n*' (also 'dei*n*de' O).
con Ↄ.
em d̄ '-dem' (O).
er t̄ 'ter.'
ū 'ver' (O).
or f̄ 'for' (O).
ra, *re*, *ri g* with two commas above 'gra' (they are united so as to have something of the appearance of *n*).
ḡ 'gre.'
These two symbols appear in O.
um d̄ 'dum'; r̄ 'rum.'
ur t with branch ending in an upward curve on the right (in O *t* with a 2-symbol above).
us b; 'bus' (in O the two commas are joined into the form ȝ in '-b*us*,' '-t*us*,' '-d*us*,' '-i*us*,' '-p*us*,' '-n*us*'; also m; 'mus'; also *b* followed by a vertical sinuous stroke '-b*us*').

Specimens of Spelling:—
Double and Single letters, e.g. novisimus, altisimus; invissibilis; fissica for 'physica'; tallentum; possitus; vellit for 'velit.'

qu for *cu* (*quu*), e.g. loqutus.
o for *u*, e.g. commonis.
e and *i*, e.g. mercidis; sustenui; Septimbrius; ancella.
k for *qu*, e.g. kaque for 'quaque.'
si and assibilated *ti*, e.g. aecletia for 'ecclesia.'
Hard and Soft Consonant, e.g. scribsit, scribtus, babtismi, Alaxanter.
Also adiecendae; sepero for 'separo'; rediunt; privinus for 'privignus'; inchogatio for 'inchoatio.'

Grammatical glosses, indicating the Case, etc., are freely used, e.g. in Plate XI at lines 16, 22, 31, 33; also in l. 25 and l. 28 of the Pal. Soc. plate of the first page of the Ovid uō (i.e. vocativus) over *phaephe* (i.e. Phoebe), and over *ascra* (in the sentence 'vallibus, Ascra, tuis), in l. 29 gene (i.e. genetivus) over *usus* (really Nom.!). The Pal. Soc. editors, who have misunderstood these, remark: 'The scribe has frequently added marks (single point, point and comma, point and horizontal stroke, or two points) under (and occasionally above) letters, usually vowels, but the meaning of them is not clear (e.g. l. 4 *leuis* and *regendus*, l. 5 *automedon* and *erat*, l. 17 *chiron*, etc.).' They are used to indicate the syntax of the sentence, to shew what adjective is to be taken with what noun, what subject or object with what verb, and so on. I would call them 'syntax-marks.' They are a common feature of Welsh MSS. In Plate III they will be seen in the second last line over the Antecedent and Relative (*regulam, quam*).

3. The Berne Gospels. From the collection of P. Daniel (perhaps from the Library of Fleury or some neighbouring monastery) has passed to the Town-library at Berne (no. 671) a small octavo copy of the Gospels, which is written in a quite unique type of Insular script. Although it contains no Celtic glosses, there are two indications that it comes from a Cornish (i.e. S.W. British) rather than a Welsh scriptorium. One is the use of a blank space on the last page of the Gospels by a scribe of the end of the ninth century for two acrostichs in honour of Alfred the famous king of Wessex. An exact reproduction of the two, as the writer (presumably the author) has penned them, will be found in the page accompanying Plate V. Here I present them in an edited form; for Hagen's version in his 'Carmina Medii Aevi' is full of blunders:

(1) ⟨Ad Christum⟩

Admiranda mihi mens est transcurrere gestA.
Es arce astrifera, cito sed redis arbiter indE;
Lex etiam ut docuit typice, portendere faede (L)
Flagrantique simul moles mundi arserit igne (F)—
Rex formasti—; his sed melius gnarum, optime, flammis (R)
Eripis, atque chaos vincens, Christe, ipse negasti (E)
Divino super astra frui per secula vultu. (D)

'I have a mind to run through wondrous doings. Thou art on the starry citadel, but quickly thou returnest thence as judge; as the Law too taught in a figure, thou art dimly foretold. And when once the world's mass shall burn with flaming fire—thou, its king, didst create it—; but, gracious one, thou dost snatch the better instructed from these flames, and conquering Chaos thou thyself, O Christ, didst refuse to enjoy a (? the) divine visage above the stars through the ages.'

(2) ⟨Ad Aelfredum⟩

En tibi descendant e caelo gratiae (? Gratiae) totaE.
Laetus eris semper, Aelfred, per compita Laeta.
Flectas iam mentem sacris; satiare Faleris (=phalĕris).
Recte doces, properans falsa dulcedine Rerum.
Ecce aptas clara semper lucrare talEnta.
Docte peregrinae transcurre rura sophiae. (D)

'Lo may all the graces (? Graces) descend from heaven on you. You will ever be happy, Alfred, in paths of happiness. Turn now your mind to holy things; have done with trappings. Rightly do you teach, hastening from the false sweetness of the world. Behold you are fit ever to turn shining talents to profit. Learnedly run through the fields of foreign lore.'

The attempt to secure a tail- as well as a head-acrostich in the second poem has been too ambitious and has driven the unhappy author to take strange liberties with the final words of the line, writing them backwards (*atel* for *leta*, *sirelaf* for *faleris*, *murer* for *rerum*) or transposing their syllables (*taltane* for *talenta*). He must be at once author and scribe; for we can hardly imagine such sorry stuff[1] being ever transcribed; though indeed a contemporary acrostich, not wholly regular, in Anglo-Saxon script (at the end of the Life of St. Guthlac in MS. no. 307 of Corpus College Library, Cambridge) makes mistakes so easy to rectify (e.g. D for d̄D 'DaviD') as to suggest this possibility (see James' Catalogue). In any case the script can hardly be put later than Alfred (died 901). That it is Celtic (I might almost say Brythonic) and not Anglo-Saxon, the mere use (in line 3) of the 'ut' symbol is almost sufficient proof. This homage paid to the King of Wessex is one thing that indicates a Cornish rather than a Welsh scriptorium. Another is the presence, on some blank leaves

[1] Still we must remember that Wales was a centre of that curious affectation of jargon and word-play by the learned class, which lasted from the time of Virgilius Grammaticus to the time of Lyly,

'Put l to sore, then sorel jumps from thicket.
If sore be sore, then l to sore makes fifty sores; O sore L,' etc.

Indeed Ford has printed, as prelude to his 'Fame's Memorial,' quite as bad an acrostich with the word 'Devonshire':

DEVOtion to the careless is meer folly,
No SHallow envy of malicious IRE, etc.

at the end of the volume, of some later Anglo-Saxon entries including this one: Aethelweard cyth Ceolbrehte thaet ic wille thaet thu agife tha twegan daelas thaere teothunge from Bedewindan, 'A. informs C. that I will have thee give the two parts of the tithes from Bedwin.' This is Bedwin in Wiltshire, in early Wessex Charters 'Bedewind (-de),' in Domesday Book 'Beduinde (-ine).' These two local indications, combined perhaps with the unique character of the script, justify us in assigning this MS. to a Cornish[1] (i.e. SW. British) scriptorium (cf. Athenaeum of Dec. 23, 1911).

The text can hardly be later than the earlier part of the ninth century, since nī, nm̄, etc. are current for 'nostri,' 'nostrum,' etc. (along with the symbols usual from the ninth century onward, nr̄i, nr̄m, etc.), and the cursive *e* form (with the lower curve turned backward) is freely used, especially by the second scribe. It is the work of two scribes, one of whom writes as far as fol. 43^{r}, while the other writes the rest. Both use a script of fairly cursive type (suitable for a 'hand Bible' like this), a prominent feature of which is a high-backed *a*. But on the first page the script has not altogether the same aspect, and the opening lines of the second page (fol. 1^{v} = Plate IV) are quite calligraphic, so that the first scribe seems to have had a 'set off' from the hand of one (or more) of his fellows. The master hand that constructed the initial XPI 'Christi,' which may be compared with the initial in Plate XVII, is apparently the writer of these opening lines of the page. The v-form of *u* (a characteristic of Welsh script) is much favoured throughout the MS., also the frill ornamentation (seen in the marginal pendant of the initial X on fol. 1^{v} = Plate IV), when limbs of letters are fantastically projected into the margin (e.g. on fol. 12^{v} the top branch of *T* is continued in a corrugated line, on fol. 42^{v} there is drawn from the top of the letter *g* into the margin a thin line which terminates in waves of frills). Only *a* and *i* (even in 'bi') are subscript, not *o* nor *t*. There are some neat initials in this MS., e.g. on fol. 23^{r} IN in black and red, with dragons' heads. At the end of a Gospel stands 'Finit. amen,' or the like.

The abbreviations are:

ante aⁿ̄.

apud aᵖ̄.

aut ā.

autem the h-symbol.

bene b (with cross-stroke).

(*caelum* and *caput* are written in full).

contra. The second scribe uses a reversed *c* transected by a long stroke. The first scribe expresses the word by the 'con' symbol followed by the 'tra' symbol.

cuius cs̄.

[1] It was not till Athelstan's time that the SW. Britons or, as they were called, West Welsh, were confined to Cornwall.

cum c̄.

dico dī 'dicit,' dn̄t 'dicunt,' dx̄ 'dixit' (on fol. 61r the letter *t* is written above the *x*, presumably a correction of 'dixit' to 'dicit'), dr̄ 'dicitur,' dc̄s 'dicens,' dt̄s 'dicentes.' This last abnormal abbreviation is used freely by both scribes.

eius the Insular symbol (with the 'tongue' either hanging down or horizontal).

enim the Insular symbol.

ergo g̊ (with the *o* directly over the *g*).

est the 2-form symbol, with or without a comma below. This comma is sometimes so large in comparison with the curve above the line as to be not unlike the 'igitur' symbol.

et the 7-symbol.

etiam (written in full).

frater fr̄m 'fratrem,' fr̄s and fr̄es (fol. 64r) 'fratres.'

habeo hn̄s 'habens' (by the writer of the initial and the few opening lines on fol. 1v).

hic h̄ 'haec,' hs̄ 'huius,' hc̄ 'hunc.' For 'hoc' h with dot above the shoulder.

id est i between dots (in interlinear glosses on the names of the apostles, by the scribe himself apparently, on fol. 7r).

igitur i̊ (the curved form of *i* directly over the *g*).

inter the Insular symbol.

item it̄ (7r nomina haec *item* primus Simon qui dicitur Petrus).

meus mm̄ 'meum.'

mihi i̊.

nihil nl̇.

nisi i̊.

nomen nō 'nomen,' nōe 'nomine,' nōa 'nomina.'

non n̄.

noster nr̄ 'noster,' nr̄i and nī 'nostri,' etc. On fol. 4v panem nm̄ supersubstantialem da nobis hodie et demite (*sic*) nobis debita nr̄a. The second scribe prefers nr̄i, nr̄o, etc.

nunc nc̄.

omnis. Sometimes ōes 'omnes,' ōa and om̄a and ōia 'omnia.' But the word is generally shortened merely by the use of the m-symbol, ōnis 'omnis,' ōnes 'omnes,' etc.

pater pr̄ (fol. 62r). Generally the word is shortened merely by the use of the 'er' symbol.

per the Insular symbol.

populus (written in full).

post p̊ (by both scribes).

potest p̊ followed by the 'est' symbol (fol. 48r). Also (fol. 64r) we find the word shortened merely by the use of the 'est' symbol, the right-hand branch of the *t* of pot being used as the horizontal stroke of the symbol.

prae p̄.

pro the ordinary symbol, but the winding stroke touches but does not transect the shaft of the *p*.

propter. The first scribe uses the Insular monogram of 'pro' and 'per' (i.e. the 'pro' symbol with a 'tail' added to the *p*). The second shortens the word by the use of the 'pro' symbol and of the 'er' symbol.

quando qn̄.

quantum qn̄m (fol. 56r *quantum* iactaretur lapis).

quare qr̄e.

quasi qs̄i.

que q3 and q: (similarly q:m 'quem').

qui q̊ 'qui,' q̊s 'quis,' q̊d 'quid,' q̊̂ (with close *a*) 'qua,' q̊ 'quo.' For 'quae' q:· and q̄ (also seq̄ns 'sequens,' etc.). For 'quod' and 'quam' the Insular symbols. For 'quem' q̄ (with the 'm'-stroke) is used by both scribes (see also 'que,' above).

quia the Insular symbol.

quippe (written in full or with the help of the 'qui' symbol).

quomodo qm̄o.

quoniam qm̄ (both scribes).

quoque qq̄ (or with the use of the 'quo' and 'que' symbols).

quot qt̄ (or with the use of the 'quo' symbol).

respondit respon̄.

saeculum (written in full).

secundum the Insular symbol (fol. 48v). Followed by *a* it denotes 'secunda' on the same page. The Continental sc̄dm written (in capitals) as a title-heading on fol. 58v is, I think, a later addition.

sed (1) s̄ (2) s between dots with no abbreviation stroke.

sicut s̊ (both with the straight and with the curved form of *i*).

sunt st̄.

super sr̄.

tamen tn̄.

tantum tm̄.

tibi t̊.

trans ts̄ (by both scribes).

tunc tc̄.

vel ł (or with cross-stroke).

vero ů (by the first scribe usually) and v (by the second scribe, rarely by the first).

vester uī̄ 'vester,' uīi and uī 'vestri,' etc. Often the two types occur on the same page, e.g. fol. 3^{r} ut videant opera ūra bona et magnificent patrem um̄. Since we find elsewhere ūa, ūi, etc. (with stroke over the *u*) used for 'veri,' 'vera,' etc. (see below on the 'er' symbol), we can understand the preference (particularly evident in the practice of the second scribe) for the uīi type in all parts except 'vestrum.' For while uī, uā, etc., might be misread as 'veri,' 'vera,' etc., um̄ cannot be confused with 'verum,' the symbol of which is ūum. Hence, e.g. fol. 48^{v} cor um̄ . . . et lucernae ūrae.

ut v̇.

usque (written in full or with the help merely of the 'que' symbol).

Syllable-symbols:—

m. Final *m* or preconsonantal medial *m* (e.g. in 'ambo,' 'tempus') is expressed by the hooked *m*-stroke.

n ī 'in' (also in '*in*de,' '*in*iquus,' etc.).

con a reverted *c*.

en m̄ 'men' (e.g. in 'nomen,' 'vestimentum,' etc.).

er t̄ 'ter' (e.g. in 'frater,' 'pater,' 'inter,' 'propter,' etc.); ū 'ver'; b̄ 'ber.'

ra p̈ 'pra,' ẗ 'tra,' f̈ 'fra.'

re g̃ 'gre' (e.g. in 'congregans').

ri ṗ 'pri.'

runt r̄t (but on fol. 11^{r} tulēr corpus eius et sepelier̄t). Similarly b̄t 'bunt.'

um r̄ 'rum' (the first scribe uses the ordinary abbreviation stroke, the second the m-stroke). c̄ 'cum' (e.g. in 'locum,' 'circum'). Also n̄d̄ 'nondum' (fol. 73^{v} in quo *nondum* quisquam possitus erat).

ur. For 'tur' (final or, e.g., in 'turba') the right-hand branch of *t* ends in a curve, often continued into a spiral.

us. For 'bus' a ligature of *b* and *s* with a cross-stroke through the *b* is often used (e. g. fol. 49^{v}). Also bȝ and similarly iȝ 'ius,' nȝ 'nus,' eȝ 'eus,' gȝ 'gus,' etc.

Also m' 'mus,' n' 'nus.' Sometimes this apostrophe becomes almost a small circle (as in 'un*us* de XII' on fol. 56^{r}, etc.).

Specimens of Spelling:—

Double and Single letter, e.g. mitens, nolet for 'nollet,' possitus, divissus, Farissei, missit, ussura, obtullerunt.

e and *i*, e.g. dedicit for 'didicit.'

o and *u*, e.g. turtoribus for 'tortoribus,' putius for 'potius,' mondo for 'mundo.'

c and *q*, e.g. (in the Acrostich) ce for 'que.'

Hard and Soft Consonant, e.g. (in the Acrostich) necasti for 'negasti.'

Also cheme for 'hieme' ('Orate autem ut cheme non fiat futa (*sic*) vestra

vel sabbato'), seodoprofete for 'pseudoprophetae,' periat, pilipus for 'Philippus,' hipochritae.

4. The Cambridge Juvencus. The Cambridge University Library acquired from the Holdsworth collection a MS. of Juvencus' poetical version of the Gospels, written by a scribe Nuadu, and containing Welsh glosses and passages. The name Nuadu seems Irish (the Welsh form would be Nudd), and there are a few Irish glosses beside the Welsh; so that Nuadu is thought to have been an Irish monk in a Welsh monastery (cf. Thurneysen in 'Revue Celtique' 2, 91 sqq.). Another theory is that these Irish glosses were transcribed from an Irish original. The various hands in the volume (with shelf-mark Ff IV. 42) are enumerated by Bradshaw in conjectural order of time thus:

(1) the scribe of the text, with his subscription in Welsh, *araut di nuadu* 'a prayer for N.' (at the end of the text)—'saec. ix.'

(2) the writer of seven glosses on foll. 3–4—'saec. ix.'

(3) the writer (on fol. 55^{v} col. i) of the Latin verses addressed to Fethgna and (originally[1] on the top margins of foll. 24–25) of the three Welsh stanzas or Englyns (published last by Rhys 'The Juvencus Englyns' in 'Cymmrodor' 18, 103)—'saec. ix.'

(4) the writer on foll. 55^{v} col. ii of a singular Latin rhythm, beginning 'Arbe terna'—'saec. x.'

(5) the writer on fol. 1^{r} (=Plate VII) of some grammatical matter and of nine Welsh triplets (published last by Stokes in Kuhn's 'Beitraege' 7, 410). Also some glosses in the earlier part of the volume (foll. 2^{r}–6^{v}, 15^{r})—'saec. x.'

(6) the writer of eight glosses and a few strange 'Hisperica famina' (foll. 24^{r}–53^{r}), written in very clumsy, roughly formed letters—'saec. x.'

(7) the writer of the main body of Welsh glosses, from fol. 7^{r} (7^{v}=Plate VI) to the end of the MS.—'saec. x–xi.'

Specimens of various hands are given in Plates VII (of fol. 1^{r}), VI (of fol. 7^{v}). It is clear that Welsh minuscule script is capable of great variation of type. The rude, sprawling letters of the text are far removed from the neat, compact script of fol. 1^{r} and of fol. 55^{v} col. i; while the script of fol. 55^{v} coll. ii is nearer the Anglo-Saxon type. The main body of glosses (see those of fol. 7^{v} in Plate VI) recall the rounded script of Sulgen, the Llandaff 'scholasticus' (Plate II).

The abbreviations are:

apud ap̄.

aut ā.

autem the *h*-symbol; sometimes āt.

[1] Cut off by a ruthless binder, but still preserved.

contra ↄↄ.

cuius cs̄.

cum c̄.

dico dī 'dicit'; dm̄s 'dicimus'; dn̄t 'dicunt'; dr̄ 'dicitur.'

est ÷ and ⁄. (In col. ii of fol. 55^{v} the 2-form with dot beneath.)

esse ē̄.

et the Insular symbol in various forms.

etiam etī.

habeo hb̄ 'habet.'

hic ħ 'haec'; ħ 'hoc.'

homo hōis 'hominis'; hōium 'hominum.'

id est ·|·

inter the Insular symbol.

nihil nl (with cross-stroke through *l*).

nomen nō 'nomen,' nōe 'nomine.'

non n̄.

noster. (I noted nō 'nostro.')

nunc nc̄.

omnis om̄a 'omnia.'

per the Insular and Continental symbols.

post p̊.

prae p̄.

pro the usual symbol.

quando qn̄.

que q· and q᷑

qui q̊ 'qui'; q̄ 'quae'; for 'quod' the Insular symbol; q̊̄ 'qua'; q 'quo'; ꝙ 'quam.'

quia the Insular symbol.

quoniam qm̄.

sed s̄.

sunt st̄.

tantum tm̄.

trans tn̄s.

tunc tc̄.

vel l (with cross-stroke) and ū (taken from the original?). Both by the writer of fol. 1^{r} lower half.

vero v̊.

unde un̄.

ut u̇ (v̇ on fol. 55^{v} col. ii).

Syllable-symbols:—

m (e.g. 'conte*m*pno' as well as final *m*). The stroke is hooked at each end.

n ī 'in.' In the Latin verses of col. i of fol. 55^{v} a cursive[1] form of *i* (a sinuous vertical stroke) is used for 'in,' apparently (but the page is rather illegible) without a suprascript stroke ('*in* coram stantibus istic,' '*in* cunctis populis splendebant lumina vitae,' etc.).

con ↄ.

em d̄ '-dem'; n̄ '-nem.'

er t̄ 'ter'; b̄ 'ber'; ū 'ver.'

re ḡ 'gre.'

rum r̄.

runt rt̄ (for 'bunt' but with suprascript stroke for *u*).

ur t' 'tur'; g' 'gur' (e.g. 'fig*ur*a').

us bs (in ligature) with suprascript stroke '-bus' in the Juvencus, but bꝫ in the Latin verses on fol. 55^{v} col. i, also n' 'nus' and m' 'mus' on col. ii of the same page (script approaching to the Anglo-Saxon type).

Specimens of Spelling:—

Double and Single letters, e.g. epentessis for 'epenthesis,' protessis for 'prothesis,' occassus, ollim, suppremus, reffero; iusa, amisa.

e and *i*, e.g. relegio, decio; dificio, senix.

o and *u*, e. g. Sedolius, modolari.

g and *gu*, e. g. langor.

si for assibilated *ti*, e. g. apossisio for 'appositio.'

Hard and Soft Consonant, e.g. sinagope for 'syncope,' apogope; praespiter for 'presbyter,' scropibus.

n for preconsonantal *m*, e. g. nanque.

Syntax marks have been added by a corrector to explain the construction of the sentence, e. g. on fol. 31^{v} in the phrase 'superbia gaudet' a dot and dash over Subject and Verb. On the same page he has added letters (with the same intention[2]?) over words, e.g. C^{b}ompositas c^{c}antu ^{a}iungi^{f}t m^{c}odolante ch^{b}orea^{f}s.

Plate VI shews several examples of the syntax marks, e. g. in l. 7 the comma over the Adjective *horribili* and its Noun *cruore*; also of grammatical glosses, e. g. l. 12 and l. 13 *ablativus*.

5. The Cambridge Computus Fragment. Dr. Quiggin describes in the 'Zeitschrift für Celtische Philologie' of October, 1911, a fragment of an

[1] This form of *i* appears frequently (rising high above the line) in the subscription of the Stowe St. John's Gospel fragment, in the ligatures *ri*, *Fi*. This fragment is in Irish minuscule of a semi-cursive type, not unlike the Book of Dimma (cf. 'Early Irish Minuscule Script,' p. 12).

[2] Rhys (in a letter) suggests the possibility that *f* may be a short symbol for a gloss (usually explained as Irish and meaning 'sub fine') which is written elsewhere in full in this MS., *fodeud* or *fodeut* or *fodiud* (e.g. over *convivia laeta* on fol. 40^{r}). This gloss, he thinks, may possibly imply that the words to which it refers are to be construed together. The *a*, *b*, *c* will then indicate their sequence in the construction: (*a*) iungit, (*b*) compositas choreas, (*c*) cantu modolante.

old Welsh Computus recently added to the Cambridge University Library (Add. 4543), of which Plate VIII presents the Welsh passage. The other page has two faint diagrams, one of the Sphere of Pythagoras. Accompanying this fragment is another scrap identical in size, which evidently formed part of the same volume. It consists of a portion of a Calendar with 19-year cycles. With what year these cycles began we cannot tell. The first cycle preserved in this fragment ends with 930. At the year 938 a different hand has made an entry of King Athelstan's death: *híc adelsta*[*n*], how much later than the text we cannot tell. Each cycle begins with an initial (with dragon-head ornamentation).

A single page in Welsh cannot furnish much in the way of abbreviations; and the other pages contain merely numbers and the like. There are only the Word Symbols:

est the 2-symbol with a dot below (see the fourth last line in the Plate),
id est i between dots,
inter the Insular symbol (line 12),
post p̊;

and the Syllable Symbols for *m* and *er*; besides some capricious suspensions of Welsh words and of the word 'Januarias'; also the universal Kł 'Kalendas.'

6. The Cambridge Martianus Capella. In the Library of Corpus Christi College, Cambridge, is a MS. (no. 153) of Martianus Capella, written by a number of scribes and containing a number of Welsh glosses. Dr. James in his Catalogue of the College MSS. distinguishes the scribes as follows: 'Quires 1 and 2 as far as fol. 16^{r} col. 2 *med.* are in a fine flat-topped hand. In the lower part of col. 2 of 16^{r} there is a change to a hand of 'Hiberno-Saxon' aspect, not flat-topped. This continues on fol. 16^{v}. On fol. 17^{r} col. 1 is another hand of the same school, which appears nowhere else in the book; and col. 2 is in a larger and very rough hand of the same type. . . . Foll. 19–28 (including all quire 3) are in one good round hand, still not flat-topped. The vellum differs from what precedes and follows in being whiter and less stiff . . . With quire 4 the first (flat-topped) hand resumes, but writes more closely . . . Fol. 63^{r} is wholly in a different hand, not flat-topped; rather pointed . . . Fol. 67^{v}, with geometrical figures, is wholly in another hand. . . . Fol. 69 is the first leaf of a new volume. . . .' He adds: 'A connexion of this book with St. Davids is, to my mind, rendered probable by the fact that Bp. Davies was interested in the antiquities of his diocese and that he corresponded with Abp. Parker about MSS.'

The abbreviations are:

ante aⁿ.
apud aᵖ.
aut ā.
autem the *h*-symbol, also ȧt and (the Continental symbol) aūt.

bene b with cross-stroke.

contra a reverted *c* (the 'con'-symbol) traversed by a cross-stroke. The word is also expressed by the 'con'-symbol followed by the 'tra'-symbol.

cuius cs̄.

cum c̄.

dico dn̄t 'dicunt'; dm̄s 'dicimus'; dc̄s 'dicens'; dr̄e 'dicere'; dc̄m 'dictum'; dc̄a 'dicta'; dr̄ 'dicitur'; dn̄r 'dicuntur.'

eius the Insular symbol.

enim the Insular symbol.

ergo g̊ and er̄.

est ÷ and ÷́ and ÷̣ and the 2-symbol (with or without a dot below).

et the Insular symbol.

etiam et̄.

frater fr̄.

genus gn̄s 'genus,' gn̄is 'generis,' gn̄e 'genere,' gn̄a 'genera,' etc.

habeo ht̄ 'habet'; hn̄t 'habent'; hr̄e 'habere'; hn̄s 'habens.'

hic ħ 'haec'; *h* (with dot above the shoulder or at the right-hand side) 'hoc'; hs̄ 'huius'; hc̄ 'hunc.'

homo hō 'homo'; hōis 'hominis'; hōes 'homines,' etc.

igitur g̊ and ig' (with the 'ur'-symbol).

inter the Insular symbol.

meus mm̄ 'meum.'

mihi m̊.

modo m̊.

nihil nł (or with cross-stroke through the *l*).

Nam n with cross-stroke through the last upright.

nisi n̊.

nobis nob̄.

nomen nō 'nomen'; nōe 'nomine'; nōa and nōia 'nomina.'

non n̄.

noster nr̄ 'noster'; nr̄i 'nostri,' etc.

numerus nūs 'numerus'; nūi 'numeri'; nūm 'numerum,' etc.

nunc nc̄.

omnis oīs and om̄s 'omnis'; om̄i 'omni'; om̄s and oēs 'omnes'; ōa 'omnia,' etc.

pater pr̄.

per the Continental symbol (once the Insular, perhaps mechanically transferred from the original).

post p̊.

potest pt̄ and pot̄.

prae p̄.

pro the usual symbol.

proprius the 'pro'-symbol surmounted by *i* (thus making a monogram of the 'pro'- and 'pri'-symbols) and followed by the Case-ending, *-us, -i, -o,* etc.

propter pp with horizontal stroke either above the two letters or traversing their lower shafts.

quando qn̄ and qn̄o.

quantum qn̄m.

quasi qs̄i.

que q· and q; and qȝ.

qui, etc. q̣ 'qui'; q̄ 'quae'; for 'quod' both the Insular and the Continental symbol: q̊ 'qua'; q̊ 'quo'; *q* (with the *m*-stroke above) 'quem'; q̣ 'quam.'

quia the Insular symbol.

quoniam qm̄.

quoque qq̄.

quot q̣ and qt̄.

secundum the Insular symbol (either alone or followed by *um* for 'secundum.' by *us* for 'secundus,' etc.

sed s̄.

sicut ṣ.

sine sn̄.

sive sū.

sunt st̄.

super sr̄.

tamen tn̄.

tantum tm̄.

tibi t (the *i* to the right rather than over the centre of the *l*).

trans tr̄ (once; so possibly transferred from an original).

tunc tc̄.

vel ł or *l* with cross-stroke.

vero v̊ and once ů.

unde un̄.

usque us̄.

ut ṿ.

Syllable-symbols:—

m. The line is hooked at each or one end.

n ī 'in' (also 'de*in*de').

con ↄ.

em d̄ 'dem.'

en m̄ 'men.'

er t̄ 'ter'; b̄ 'ber'; ū 'ver.' Also doc̄e 'do*cer*e.'

it x̄ '-xit' of 'di*xit*,' 'fi*xit*,' etc.

ra, re, ri p̣ 'pri'; g̈ 'gre'; ẗ 'tra'; p̈ 'pra'; g̈ 'gra.' The double comma often resembles the form of *n*.

rum r̄.

runt r̄t.

ur both the apostrophe-symbol and the 2-symbol in '*tur*,' '*gur*' (e.g. 'fi*gura*').

us ȝ in 'b*us*,' '*tus*,' etc.

t̓' 'tus'; ei' 'eius.'

t̓ 'tus,' m̓ 'mus,' etc.

Specimens of Spelling:—

Double and single letters, e.g. confussus, possitus, iusis, atinaet for 'attinet.'

o and *u*, e.g. iovenis.

e and *i*, e.g. creminibus.

gu and *g*, e.g. longua, urguens.

ae for *e*, e.g. atinaet.

Also nutiquam, nuncipo.

Syntax marks are used (e.g. on fol. 17^{r} a dot and dash over Adverb and Verb in 'nunquam poterit'). Bradshaw 'Collected Papers' distinguishes:

A=Text and most of the glosses—saec. ix.

B=A few glosses—saec. x.

His 'saec. ix' I would interpret as 'saec. ix ex.' For the abbreviations of 'usque,' 'ra' seem to bring the MS. down, if not to the tenth century, at any rate to the end of the ninth. Earlier Irish (and presumably Welsh) scribes write *usque* in full and express 'ra' by two separate commas, not united into the *n*-form. The by-form of *r* normal after *o* (really a majuscule *r* without the shaft) is used not only after *o*, but after *e* in this MS.

The two Plates (IX of fol. 17^{r}, X of fol. 67^{r}) shew four widely divergent types of script. The neat type of col. i and the upper part of col. ii on Plate X is characteristically Welsh. We shall find it preserved in the calligraphy of St. Davids as late as the end of the eleventh century. The rest of col. ii we should assign to an English rather than to a Welsh scribe, had we not already found approximation to the Anglo-Saxon type in the last page of the Cambridge Juvencus, not to mention some entries in the St. Chad Gospels. The use of the abbreviation v̇ 'ut' in this column and in the Juvencus page makes it probable that the writers are Welshmen and not Englishmen, or at least that they were inmates in a Welsh monastery.

7. The Leyden and Berne Logical Fragments. Written in a script of the same type as the Oxford Ovid, but more 'fantastic,' is a fragment (of one leaf) in the Leyden University Library (Voss. Q 2, fol. 60) and another (of

twelve leaves) in the Berne Town library (C 219 [4]). The Leyden fragment, which offers a Welsh (or Cornish) gloss *muhid* (Dat. Sing.) 'ebeno' (modern Welsh *muchudd*), contains the end of Boethius' translation of Porphyrius' 'Isagoge,' with a Lorica-prayer[1] appended by a later scribe (cf. Friedel 'La Lorica de Leide' in the 'Zeitschrift Celt. Phil.' 2, 64), on one page, while the reverse page is blank. The Berne fragment, which offers what seems to be a Welsh (or Cornish) gloss ermón 'heteronyma,' contains Augustine's 'Categoriae' from the beginning ('cum omnis scientia') to near the end ('sive loqui licet non ex eodem'). The two fragments probably belonged originally to P. Daniel, who acquired some MSS. of Fleury and other libraries, and passed (1) to Leyden, through the hands of Petau and Voss, (2) to Berne, through the hands of Bongars. The size of the page and the appearance of the script suggest that they formed part of one and the same volume, a volume of Logical contents[2].

I combine their abbreviation symbols in one list:

ante aⁿ̄.

apud aᵖ̄.

aut ā.

autem the *h*-symbol, and sometimes aū (the Continental symbol).

contra (see the Syllable-symbols 'con' and 'tra').

cuius cs̄.

cum c̄.

cuncti, etc. ccī, etc. This is a notable symbol.

dico, etc. dt̄ 'dicit,' dm̄s 'dicimus,' dx̄ 'dixit,' dr̄e 'dicere,' dc̄m 'dictum,' dc̄a 'dicta,' dr̄ 'dicitur,' dn̄r 'dicuntur.'

eius the Insular symbol.

enim the Insular symbol.

ergo g̊.

est ⁊ (often in the shape of the Numeral 2 with a dot below).

et the Insular 7-symbol.

etiam etī.

facio fc̄ae 'factae.'

[1] I. e., a prayer in which the divine protection is sought for each and every part of the body. These Loricae, 'prayer-breastplates,' give us an interesting glimpse at the anatomical knowledge of the times. Is it possible that they were adopted by the early missionaries as a guard against the spells which the heathen sorcerers directed against them? Such spells often took the form of leaden execration-tablets with malignant specification of the various parts of the body: 'Malchio Niconis oculos, manus, digitos, brachia, capillum, caput, pedes, femur, venter, nates, umbilicum, pectus, mamillas . . . defigo in has tabellas' (cf. 'Notizie d. Scavi,' 1901, p. 207).

[2] Perhaps not very dissimilar to those of St. Petersburg F. v. Class. 7 (Porphyrii liber Isagogarum, Boethio interprete; Aristotelis liber Cathegoriarum X, Boethio interprete; S. Augustini tractatus de Cathegoriis Aristotelis; S. Augustini tractatus de Dialectica). This is a MS. of 'saec. ix ex.' from Corbie Library. Much the same works are included in a tenth-century MS. in the Library of Corpus Christi College, Cambridge (no. 206).

genus gn̄s and geñs[1] 'genus,' gn̄e 'genere,' gn̄a 'genera,' etc.

habeo hb̄ and also hēt 'habet'; hn̄t 'habent'; hr̄e and hēre 'habere.'

hic h̄ 'haec'; h̄ 'hoc'; hs̄ 'huius'; hc̄ 'hunc.'

homo hō 'homo'; hōi 'homini'; hōe and hōie 'homine'; hōium 'hominum,' etc.

id est ·|· (also *i* followed by the 'est'-symbol).

igitur g with suprascript *i*; also *g* or *ig* with suprascript 'ur'-symbol.

inter the Insular symbol.

modo m̊ (also hs̄m̊i 'huiusmodi').

nam *N* with cross-stroke through last upright 'Nam.'

nihil nł.

nisi ṅ.

nobis nob̄.

non n̄.

noster nrī 'nostri,' etc.

numerus nūs 'numerus,' nūi 'numeri,' nūm 'numerum,' etc.

nunc nc̄.

omnis ōis and om̄s 'omnis'; ōi and om̄i 'omni'; om̄s 'omnes'; ōia and ōa and om̄a 'omnia,' etc.

per the Insular and the Continental symbols.

post p̊ and ṗ.

potest pt̄ (also ṗ followed by the 'est'-symbol; p̊ followed by the 'est'-symbol).

prae p̄.

pro the usual symbol, often with the winding-stroke touching, but not transecting, the shaft of the *p*.

propter (1) pp̄ (2) *pp* with cross-stroke through the lower shafts (3) the *pro*-symbol followed by p̄.

quando qn̄o.

quantum qn̄m and qūnm.

quasi qsī.

que q· and q:

qui, etc. q̣ 'qui'; q̄ and q:· 'quae'; for 'quod' the Insular symbol, but with the winding cross-stroke in two pieces; q̊ 'quo'; q̣ 'quam'; *q* (with the *m*-stroke above) 'quem.'

quia the Insular symbol.

quoniam qm̄.

quoque qq̄.

quot qt̄.

reliqua rł.

[1] Perhaps this is merely the substitution of a stroke for suprascript *u*. In that case the only real abbreviation symbol is gn̄s.

rerum rr̄.

secundum the Insular symbol, often followed by *um* or *dum*.

sed s̄.

sicut ṡ.

sine sn̄.

sive sū.

sunt st̄.

super sr̄ (s̄p in the Lorica).

tamen tn̄.

tantum tm̄ (also tam̄, a rare form, which would inevitably be transcribed as 'tamen').

trans ts̄.

tunc tc̄.

vero v̊.

unde un̄.

usque us̄.

ut v with comma above.

Syllable-symbols:—

m (e.g. 'co*m*plecto,' as well as final *m*). The stroke is hooked at each end.

n (not merely '*in*,' but any *n*, e.g. 'proveniu*nt*'). The stroke is not hooked.

con ↄ.

em d̄ '-dem'; n̄ '-nem.'

en m̄ 'men.'

er t̄ 'ter'; b̄ 'ber'; ū 'ver.' Also the rare symbol d̄ 'der' (e.g. 'consi*der*o').

is l̄ '-lis.'

or f̄ 'for' (e.g. '*for*ma').

ra, re, ri p with comma (or curved *i*) above 'pri'; ḡ 'gre' (e.g. 'nig*re*dine'); t̓ 'tra'; g̓ 'gra'; p̓ 'pra.'

um r̄ 'rum'; d̄ and *d* followed by comma and d7 'dum.' This 7-symbol is also used after other letters, e.g. 'actu*um*.'

unt (not merely rt̄ '-runt,' but other endings, e.g. '-dunt,' '-gunt,' etc.).

ur c̄ 'tur'; *m* with the 2-symbol above 'mur.'

us b; and b3 'bus' (often a ligature of *bs* with a suprascript stroke for *u*); n; and n3 'nus,' etc. Also *n* with large round comma above (in '*nus*quam').

Specimens of Spelling:—

Double and Single Letter, e.g. ussia for 'ousia' (in the glosses), possitus, omissit, occulus, reppeto, tulleris for 'tuleris'; agresurus, crasus, posident.

o for *u*, e.g. mocro, commonis.

i for *e*, e.g. dinique.

v and *b*, e.g. brebis, devemus.

c for *qu*, e.g. the Conjunction coque.

gu and *g*, e.g. longue; sanginem.

h omitted, e.g. omo, abent.

si and assibilated *ti*, e.g. sensiatur; Ortentius for 'Hortensius.

qu for *quu*, equm.

b and *p*, e.g. prachia; scabulos for 'scapulas.'

n for preconsonantal *m*, e.g. nanque.

ae for *e*, e.g. aea (in the Lorica).

Also, e.g. nuncipo; careunt for 'carent'; sepero, Tertera for 'Tartara.'

Grammatical glosses are used, e.g. dā (i.e. dativus) over *ebeno* in line 13 of col. i of Plate XIII. Also 'syntax marks' above or under the words which are to be taken together, e.g. under *alia* and *vocabula* in line 1 of col. i of Plate XII.

It will be seen from the plates (XII, XIII) that two types of script are used: (1) by the scribe (or scribes) of the text and of most of the glosses, that rounded type which appears in the Oxford Ovid, and, less developed, in the entries made by Sulgen, the Llandaff teacher, in the St. Chad Gospels; (2) by the scribe of the Lorica and of a few glosses, a type (less widely removed from pre-Carolingian Continental minuscule) which rather suggests comparison with the Oxford Liber Commonei and with the deed of gift in the Lichfield Gospels.

8. Oxford, Bodl. 572. In the Bodleian Library there is a MS. which Zeuss in his 'Grammatica Celtica' named the 'codex Oxoniensis posterior.' Its shelf-mark is Bodl. 572. It is a composite volume, and only the first half[1], foll. 1–50, bears on our investigation. Bradshaw ('Collected Papers,' p. 470) resolves this first half into four separate parts:

i (of which only a single leaf remains, fol. 1 of our MS.). The Missa S. Germani, prayers used apparently in Cornwall.

ii (foll. 2–25). A Treatise on the Mass (foll. 2–13), followed by the Book of Tobit (foll. 14–25).

iii (foll. 26–40). Two Epistles of St. Augustine, de Orando Deo and de Igne Purgatorio.

iv (foll. 41–50). A Latin conversation-lesson[2] (including the passages 'de Beneficiis,' 'de Raris Fabulis').

All four seem fairly contemporaneous, of the tenth century, but shew great variety of script and of scribes. The St. Augustine (part iii) was written by the 'notarius' Bledian, who signs his name after both treatises: (1) (fol. 36r) quicumque hanc aepistolam Agustinus (*leg.* -ni) de orando Deo ad Probam omni tempore scratatus[3] (*leg.* scru-) fuerit, ne obliviscetur (*sic*) anime notarii Bledian,

[1] The rest, foll. 51–106, is really a separate MS. (or pair of MSS.) written in France in the ninth century. That it has been bound up in one volume with the first half is a mere accident.

[2] This interesting relic of a Welsh monastery school, printed in the Philological Society Transactions of 1860–1861, pp. 238 sqq., is being edited by Dr. W. H. Stevenson.

[3] Cf. St. Moling's subscriptio in the Book of Mulling: 'O tu quicumque . . . scrutatus fueris vel etiam videris haec volumina.' See also Bradshaw 'Coll. Pap.' p. 473.

pulsando divinas aures pro eo. 'Whoever shall peruse at any time this epistle of Augustine to Proba on Prayer to God, let him not forget the soul of the writer Bledian, in importuning the divine ears on his behalf.'

(2) (fol. 39^{v}) Bledian scriptor huius epistolae rogat Deum misericordiae ut, sicut erudiuntur scientiae indagantium hanc scedulam Agustinus (*leg.*-ni) de purgatorio igne, ita deprecantibus singulis, qui inlexerint (? *leg.* intellexerint) has apices scrutari et intelligere, ut liberare animam meam de illo barathri igne dignetur Deus. 'Bledian the scribe of this epistle asks the God of mercy that, even as the comprehensions of students of this document of Augustine on Purgatory fire are improved, so, by the intercession of each one who understands (? reads) to peruse and understand these characters, may God be pleased to deliver my soul from that fire of the pit.' Bledian (see Plate XV) uses a script that may be called Insular; but most of the scribes write a Continental hand or else employ a mongrel script, half Continental, half Insular. The time at which the collection was penned was clearly a time when the Continental script was beginning to supplant the Insular in the scriptoriums from which these four treatises emanate. Plate XIV shews a page, the first page of the Book of Tobit, of which the opening lines are in predominantly Insular script, the rest in Continental (with Insular reminiscences).

The provenance of these four treatises is unknown. The first (fol. 1) clearly suggests Cornwall in sentences like these:

ut hi qui locum praeclarum atque notum ubique Lannaledensem, ubi reliquiae Germani episcopi conduntur, quanto ardentius[1], tanto citius visitare cupiunt ab omnibus infirmitatibus animae et corporis fideliter liberentur.

'that they who as speedily as fervently seek to visit Lannaled, a famous place and widely known, where relics of Bishop Germanus are kept, may be faithfully delivered from all infirmities of soul and body,'

or again:

De quorum collegio iste Germanus episcopus a sancto Gregorio Romanae urbis apostolico ad nos (? vos) missus, lucerna et columna Cornubiae et praeco veritatis effulsit. Qui Lannaledensis ecclesiae tuae prato sicut rosae et lilia floruit. Et tenebras infidelitatis quae obcaecabant corda et sensus nostros detersit.

'Of which company Bishop Germanus, sent to us by Pope Gregory, shone out as the beacon and pillar of Cornwall and the herald of the truth. Who flourished even as roses and lilies in the grass-plot of Thy church of Lannaled. And dispelled the darkness of infidelity that blinded our hearts and senses.'

This is St. German, Bishop of Auxerre in the fifth century, who came twice on a missionary tour to Britain. King Athelstan, somewhere about the year 930, gave great pleasure to the West Welshmen by founding a church in his honour

[1] The scribe writes *ardensius . . . cicius.*

at a place in Cornwall which has ever since borne the name of St. German's. Athelstan made it the seat of a bishopric, afterwards transferred to Exeter (cf. Dugdale 'Monasticon Angl.' 2, 467; Leland 'Collectanea' 1, 71; Freeman 'Old Engl. Hist.' p. 145). I suspect that Lannaled was its native name and that this Mass was composed for Athelstan's foundation.

In any case we may regard the first treatise in the collection as a product of a Cornish, not a Welsh, scriptorium; for although there is a bare possibility that a Mass used in Cornwall might be transcribed in Wales, we find that the second treatise certainly comes from Cornwall.

The second treatise (foll. 2–25) is not, like the first, a fragment. That its present first page (fol. 2^r) is a real first page is shewn by the pious entry (used at the beginning of a treatise) in the top-margin 'in nomine Domini.' Its provenance is revealed by three Cornish[1] glosses (on fol. 14^r, 23^v, 25^r), published by Stokes ('Old Breton Glosses,' Calcutta, 1879, p. 21).

To the provenance of the third treatise there is no clue. Its Insular script cannot be used as a proof that it comes from Wales rather than from Cornwall; for the fourth treatise, written in Wales, has Continental script.

The fourth treatise has a number of glosses, which were proved to be Welsh and not Cornish (or Breton) by Loth[2] in an article in the Revue Celtique of 1893 (xiv, 70 'Les Gloses de l'Oxoniensis Posterior sont-elles Corniques?'). It cannot be regarded as possible that these Welsh glosses were transcribed (from a Welsh original) by a Cornish scribe. Although their appearance does not wholly condemn this theory; for some are actually a part of the text itself, the rest (the larger number) being additions (by the scribe of the text?) between the lines; still it is incredible that a Cornish scribe would leave Welsh glosses in their unfamiliar form, without making the few changes necessary to make them familiar to his readers. The nature of the contents, a Latin conversation lesson, would make these changes imperative. Here is a specimen:

> Vade ad equos et defer equum meum gilvum .i. *melin*, et pone frenum (.i. *fruinn*) super caput eius, et sellam similiter super dorsum eius, et paglum (.i. *fruinn*), camum (.i. *cepister*), antella (.i. *postoloin*), corbum (*corbum*), femorale *partuncul*, bullo .i. *bronnced*, etc., etc.

Welsh glosses like these (and the accompanying text) must have been penned in a Welsh scriptorium; probably, since the script is of Continental type, somewhere on the English borders[3].

This Oxford MS. therefore is, like the Oxford MS. described in § 2,

[1] That they are not Welsh but Cornish (or Breton) is proved by their use of *do* and not *di* for the Preposition. This I say on the authority of Prof. Thurneysen.

[2] His conclusions are endorsed by Pedersen (Vergleichende Grammatik der keltischen Sprachen I. 13) and (in letters to me) by Rhys and Thurneysen.

[3] For we shall find (§ 9) that Insular script flourished at St. Davids as late as the end of the eleventh century. Loth, in the article referred to above, suggests Gloucester or Somerset, supposing, not Cornish, but Welsh to have been spoken there.

a composite, of Cornish and Welsh portions, as that other of Breton[1] and Welsh portions. Both shew Anglo-Saxon additions, for the previously described MS. has an Anglo-Saxon Missal bound up with it, and this one has Anglo-Saxon prayers, which Bradshaw assigns to the eleventh century, in fol. 40, etc. The use of the English letter for the *w*-sound in a Cornish gloss (Plate XIV, line 23), *dowomisurami* 'compensabo,' is significant of the Celto-English relations in this locality at this time.

List of abbreviations (probably incomplete):

ante aⁿ̄.

apud apͦ and apͭ (fol. 21ᵛ).

aut ā.

autem the *h*-symbol, also āt and very frequently the Continental symbol aūt.

bene b with cross-stroke. This symbol is occasionally also used to denote the *be* of 'bene' (fol. 24ᵛ) and the *ben* of 'benignus' (fol. 27ʳ).

caelum cl̄i 'caeli,' cl̄o 'caelo,' etc. (often with cross-stroke through the *l*).

caput capͦ.

cuius cs̄.

cum c̄ (the 'm'-abbreviation stroke is used).'

dico, etc. dt̄ 'dicit,' dm̄s 'dicimus,' dx̄ 'dixit,' dr̄e 'dicere,' dr̄ 'dicitur,' dc̄m 'dictum,' dc̄i 'dicti,' etc.

enim the Insular symbol.

ergo g̈.

est ÷ and, more usually, the Continental symbol ē (often with a dot on each side).

esse eē (often with a dot on each side).

et the 7-symbol.

etiam etī.

facio fc̄i 'facti,' fc̄a 'facta.'

filius fl̄os and fl̄ios 'filios.'

frater fr̄s and frēs 'fratres.'

habeo hn̄t 'habent,' hr̄e 'habere.'

hic h̄ 'haec,' hc̄ 'hunc' (and 'hanc' on fol. 8ʳ Acceptens *hanc* praeclaram calicem), hs̄ 'huius.' For 'hoc' a dot is put above the shoulder of the *h*.

homo hō 'homo,' hōis 'hominis,' hōi 'homini,' hōe 'homine,' hōies and hōes 'homines.'

[1] The Continental script of Bodl. 572 is not at all like the Caroline minuscule used by Breton scribes, e. g. in the Amalarius MS. in Corpus College Library, Cambridge, written in 952 at Landevenec in Brittany. (See the New Palaeographical Society's plate, no. 109). It has more points of resemblance to the manumission entries in the Bodmin Gospels (Brit. Mus. Add. 9381); that is to say to those written in Continental script, for a number of these entries are in Anglo-Saxon script. They are dateable from about 945 onwards.

ideo idō (throughout the Treatise on the Mass).

id est i between dots. Also the 'est' symbol preceded by the letter *i*.

igitur i̊g and ig' (fol. 29r).

meus mm̄ 'meum' (fol. 44v).

mihi m̥.

misericordia mīsdissimus 'misericordissimus' (fol. 5v).

modo m̊.

Nam N with cross-stroke through the last upright. In this symbol the second and third parts of the N are often combined into an upsweeping curve, so that the letter resembles a capital P, with the curve not joined to the top of the shaft.

nihil nł (or with cross-stroke through the *l*).

nisi n̥.

nobis noƀ (or with cross-stroke through the *b*).

nomen nōa and nōia 'nomina.'

non n̄ (often used for the first syllable of 'nuntio' or perhaps rather 'nontio').

noster nr̄ 'noster,' nr̄i 'nostri,' etc. Noteworthy are nr̄s 'nostros' (fol. 1v corda et sensus *nostros* detersit), nrūm 'nostrum' (fol. 18v fratrem *nostrum*).

numerus nūo 'numero.'

nunc nc̄.

omnis om̄is and ōis 'omnis,' om̄i and ōi 'omni,' om̄s 'omnes' (see also under the 'm' Syllable-symbol, below), om̄a and ōia and om̄ia 'omnia,' om̄ium 'omnium,' etc.

pater pr̄ 'pater,' pr̄em 'patrem,' pr̄e 'patre.'

per the Continental symbol (once, fol. 39r '*per*fectis,' the Insular).

post p̊ and p̥.

prae p̄.

pro the usual symbol, but the winding stroke sometimes touches but does not transect the shaft of the *p*.

proprius the monogram symbol (i. e. the 'pro' symbol with suprascript *i*) followed by the Case-ending.

propter pp (with abbreviation stroke above or transecting the under-shafts). Also, sometimes, the 'pro' symbol followed by the 'ter' symbol. On fol. 30v, for example, we find this 'proter' symbol in the same line with the 'double p' symbol.

quaesumus qs̄.

quando qn̄ (expanded by the corrector, as an unfamiliar symbol, on fol. 24v, etc.) and qn̄o (also used for 'quanto') and qn̄do.

quantus qn̄a and qn̄ta 'quanta,' qn̄o and qn̄to 'quanto,' qn̄m 'quantum.'

quasi qs̄i.

que q; and q: (but on fol. 15r the 'quam' symbol, in 'plagamque,' probably by error).

qui, etc. For 'qui' q̣; for 'quae' q̄; for 'que' of laqueus, eloquens, etc.); for 'quod' the Insular symbol or else qd̄ (the Continental symbol); for 'quam' the Insular symbol; for 'quem' q with the *m*-stroke above; for 'qua' q̊ (with the open or close form of *a*); for 'quo' q̊.

quia the Insular symbol. On fol. 15^{r} the corrector mistakes this for 'quoniam' and writes quō (the Anglo-Saxon 'quoniam' symbol) above.

quomodo qm̄o.

quoniam qm̄.

quoque qq̄.

quot qt̄ (in 'quotquot' fol. 10^{v}).

reliqua rl (with cross-stroke through the *l*).

saeculum scli (with cross-stroke through the *l*) 'saeculi,' etc.

secundum (1) the Insular symbol, (2) scd̄m and scd̄um (the Continental symbols).

sed s̄.

sicut ṡ (the Insular symbol) and sic̄ (the Continental symbol).

sine sn̄.

sive. On fol. 2^{v} (in the account of the word 'amen': sed propria interpretatio est vere *sive* fideliter) the Insular 'sicut' symbol (ṡ) is used, probably by error.

sunt st̄.

tamen tn̄.

tantum tm̄. Also tn̄o 'tanto' (followed by qn̄o 'quanto,' fol. 29^{r} *tanto* minus . . . *quanto* minus).

tibi ṫ.

tunc tc̄.

vel ł (or with cross-stroke).

vero ů and v̊. (See also under the 'er' symbol, below.)

vester urī 'vestri,' etc.

unde un̄.

vobis uob (with cross-stroke through the *b*).

usque (written in full).

ut u̇ and v̇.

Syllable-symbols:—

m. Final *m* or preconsonantal within a word (e.g. se*m*per, o*m*nes) is denoted in the usual way, by a stroke hooked at each end.

n ī 'in.' The *m*-stroke is used, as also in the 'men' symbol, the 'ter' symbol (sometimes), the 'um' symbol (sometimes) and others.

en m̄ 'men.'

er t̄ 'ter,' ū 'ver,' 'uer' (e.g. '*ver*us,' '*fuer*it'), b̄ (or with cross-stroke) 'ber.'

or r̄ 'for' (in '*for*te').

it (frequent), e.g. dic̄ 'dicit,' dix̄ 'dixit,' uncx̄, dilex̄, fac̄, etc.

ra. The *n*-like mark (really two commas joined together) above p, t, g for 'pra,' 'tra,' 'gra.'

re ḡ 'gre.'

ri p̣ 'pri.'

runt (see *unt*).

um (1) r̄ (2) (more often) r with transected branch.

unt r̄t and r̄ (fol. 10r) 'runt,' b̄t 'bunt,' n̄t 'nunt' (in 'desinunt' fol. 28r).

ur. The 2-symbol above t, m for 'tur' (final or medial, e.g. fu*tur*a), 'mur.'

us b; 'bus,' m; 'mus.'

b' 'bus,' m' 'mus,' i' 'ius,' t' 'tus,' p' 'pus.'

iꝫ 'ius' (fol. 29v).

Specimens of Spelling :—

Double and Single letters, e.g. possitum, summere, dimitis, pasa sit, aegresus for 'egressus,' acesi for 'accessi,' missit, occulus.

ae and *e*, e. g. maeam, grecae . . . latinae illae nuntiat, paessimum, faecit.

o and *u*. e.g. incolomitas, praestulari, respundit, in dummum tuam for 'domum.'

e and *i*, e. g. intigra, diliciis, ancella, satilites for 'satellites.'

Hard and Soft Consonant, e.g. obtimum ; suplimis, pipinnis for 'bipinnis,' prespiter for 'presbyter,' soltum for 'soldum,' cantela for 'candela,' fracmenta for 'fragmenta.'

si and assibilated *ti*, e. g. aecletia.

n for preconsonantal *m*, e. g. nanque.

Also, e. g. cirografho for 'chirographo,' Sencharif for 'Sennacherib,' inliniens for 'inlinens,' elimosina.

9. **The Rhygyfarch MSS.** Welsh calligraphy of St. Davids at the end of the eleventh century is represented by a couple (or trio) of MSS. connected with the sons of Sulien, who was Bishop of St. Davids in the years 1072–1078, 1080–1085, and who died in 1091. One son's name appears in these MSS. as Ricemarch or Rycymarch, usually known as Rhygyfarch the Wise. The second syllable of the name is the accented syllable. Another son's name appears as Johannes (in Welsh, Ieuan). These MSS., with their excellent original Latin verses, shew the high culture of this literary circle at St. Davids (see Lloyd 'History of Wales,' pp. 459–461). The three MSS. are:

(A) Corp. Coll. (Cambridge) 199 Augustine 'de Trinitate,' written between 1085 and 1091 by Ieuan, who adorns the MS. with several Latin verses of his own composition. Thus in the top-margin of fol. 9v he has couched the usual prayer of a pious scribe (see my 'Early Irish Minuscule Script,' p. 47) in this couplet :

Conditor humanae sobolis pariterque redemptor,
Nunc mihi praesidium scribenti ferre memento.

Similar prayers (often mangled by the binder) appear on the top-margins, in many cases preceded by a monogram of IO(hannes), like the Greek letter Phi. One is addressed to St. David, another to St. Paternus; whence Bradshaw ('Coll. Papers,' p. 457) infers that the MS. was written in the monastery of St. Paternus (Llanbadarn Fawr) in Cardiganshire. The end of the text is marked by another couplet (fol. 76^{r} = Plate XVI):

Quini ter libri magno sudore peracti
Sunt, Augustino tractati praesule summo.

After this comes a long Latin poem (of Ieuan's own composition; for he says:

vocitor quem [*lege* qui] rite Iohannes,
Haec qui dictavi scribendo quique peregi),

with a mention in one line of *Rycymarch sapiens* (the first word scanned as three long syllables) 'Rhygyfarch the Wise.'

A fuller account of the contents of the MS. will be found in the printed Catalogue of the College Library.

(B) A Psalter in the Library of Trinity College, Dublin (A iv. 20), written by a certain Ithael, with the initial letters painted by Ieuan. A specimen of Ithael's writing and Ieuan's painting will be found in Plate XVII (from fol. 73^{v}). There is a Latin poem at the end composed and perhaps penned by Rhygyfarch the Wise himself, of which a few lines may be quoted (the name is spelled *Ricemarch* and scanned as a short syllable followed by two long) (fol. 158^{v}):

Ergo mihi, nostra qui dicor gente Ricemarch,
Sulgeni genitus, nec non Iohannis adelphus,
Ithael asscripsit, studium cui nomen inaurat.
Psalmorum proceres depinxit rite Iohannes.

Preceding the Psalter is the Martyrologium Hieronymianum (cf. Bradshaw 'Collected Papers,' p. 477).

(C) Macrobius 'in Somnium Scipionis' on foll. 66–93 of a British Museum MS. (Cotton Faustina C 1). The first part of the volume, as it now stands, contains a late Cartulary of St. Mary's, Huntingdon. The last part has the Rule of St. Benedict in twelfth-century script. Before the Macrobius text stands a Latin poem, the Lament of Rhygyfarch, in a novel metre. It begins:

Heu quia nos aetas duxit in isto
Tempore quo minitat seva potestas
Pellere iure suo rite legentes

and contains the line (with *Ricemarch* scanned as three long syllables):

Haec ego Ricemarch defleo mestus.

Latin hexameters appear in the top-margin of fol. 80r. The writing is Continental and not Insular; so that strictly speaking this MS. has no claim to be included in our investigation. Its connexion, however, with the Rhygyfarch tradition and the equal neatness of its Continental minuscule with the neat Insular minuscule of A and B may justify its inclusion. Its abbreviations are mainly Insular; but they had better not be included in the same list with those of the other two MSS. Another Insular feature of C is its use of 'syntax marks,' that is dots and strokes put above such words as are connected by the syntax of the sentence.

The abbreviations of *A* and *B* are:

ante aⁿ̄.

apud aꝑ.

aut ā.

autem the *h*-symbol.

bene b̄ (or with cross-stroke).

caelum cl̄i 'caeli,' cl̄o 'caelo,' etc. (often with cedilla under the *l*).

caput cꝑ.

civitas ciūi (any case).

contra the 'con'-symbol followed by *t* with the 'ra'-symbol.

cuius cs̄.

cum c̄ (the 'm'-abbreviation stroke is used).

dico, etc. dī 'dicit,' dn̄t 'dicunt,' dx̄ 'dixit,' dr̄e 'dicere,' dc̃nte 'dicente,' dr̄ 'dicitur,' dn̄r 'dicuntur,' dc̄m 'dictum,' dc̄i 'dicti,' etc.

eius the Insular symbol, but with the lower curve touching the horizontal stroke.

enim the Insular symbol.

ergo g̊.

est the 2-symbol with or without a dot below.

esse eē.

et the 7-symbol.

etiam etī.

facio fc̄re 'facere,' fc̄s 'factus,' fc̄i 'facti,' etc.

filius fl̄s 'filius,' fl̄ii 'filii,' fl̄io and fl̄o 'filio,' fl̄m 'filium,' etc. fl̄abus 'filiabus

frater fr̄ 'frater,' fr̄is 'fratris,' fr̄em 'fratrem,' etc.

gloria gl̄a.

gratia (written with the use of the 'ra' symbol).

habeo, etc. hī 'habet,' hn̄t 'habent,' hr̄e 'habere.'

hic h̄ (or with cross-stroke transecting the shaft of *h*) 'haec,' hc̄ 'hunc,' 'huius.' For 'hoc' a dot is put above the shoulder of the letter *h*.

homo hō 'homo,' hōis 'hominis,' hoūm and hōium 'hominum,' etc.

ideo id̄o (with cross-stroke transecting the shaft sometimes).

id est the 'est' symbol preceded by the letter *i*.

igitur i̇g.
inter the Insular symbol.
mater mr̄ 'mater,' mr̄is 'matris,' etc.
meus mꝰ 'meus,' mm̄ 'meum.'
mihi m̀.
misericordia misdīa.
modo m̀.
nihil nl̇.
nisi ǹ.
nobis nob̾.
nomen nō 'nomen,' nōis 'nominis,' nōum and nōium 'nominum,' etc.
non n̄.
noster nr̄ 'noster,' nr̄i 'nostri,' etc.
numerus nūs 'numerus,' nūi 'numeri,' etc. Also nūabilis 'numerabilis,' etc.
nunc nc.
omnis ōis 'omnis,' ōe 'omne,' oms (AB) and ōes (A) 'omnes,' ōium 'omnium,' etc. Also oīo 'omnino.'
pater pr̄ 'pater,' pr̄is 'patris,' etc.
per the Continental symbol.
populus pl̇s 'populus,' pl̇i 'populi,' etc.
post p̀.
prae p̄.
pro the usual symbol, but the winding-stroke touches but does not transect the shaft of the *p*.
proprius (written with the use of the 'pro' and 'pri' symbols).
propter pp (with abbreviation-stroke above or transecting the under shafts).
quando qn̄ and sometimes qn̄o.
quantum qnm̄ (B).
quare, *quasi* written in full, or with the use of the 'qua' symbol.
que q· and q;
qui, etc. For 'qui,' q̀; for 'quae' (and 'que' in la*que*us, etc.) q̄ (often with a cedilla added below); for 'quod,' 'quam' the Insular symbols; for 'quem' q with the *m*-stroke above; for 'qua' q̊ (with the open form of *a*); for 'quo' q̊.
quia the Insular symbol.
quippe (written with the use of the 'qui' symbol).
quomodo qm̄o (AB), qm̊ (B). On fol. 5r of B the two symbols stand in neighbouring lines.
quoniam qm̄.
quoque qq̄.
res r̄r̄ 'rerum.'
saeculum scl̇i 'saeculi,' scl̇o 'saeculo,' etc. A cedilla is often put under the *l*.

secundum the Insular symbol alone or, more often, followed by *um* or by *dum*. Also sc̄dm (B). For the Adj. the Insular symbol is followed by the Case-ending.

sed s̄.

sicut ṡ.

sine sn̄.

sive sū.

sunt st̄.

super sr̄.

suus sꝰ 'suis.'

tamen tn̄.

tantum tm̄.

tibi ṫ.

tunc tc̄.

vel ł (or with cross-stroke).

vero v̊.

vester urī 'vestri,' urō 'vestro,' etc.

unde un̄.

vobis uob̄.

usque us̄.

ut u̇ and v̇ and v̇.

Syllable-symbols:

m. Final *m* or preconsonantal is denoted in the usual way.

n ī 'in,' or the syllable 'in' in any position, e.g. īiqui 'iniqui,' īde 'inde,' sīgulos 'singulos,' etc., etc.

con ↄ.

em d̄ 'dem,' e.g. lau*dem*; n̄ 'nem,' e.g. altitudi*nem*.

en m̄ 'men.'

er t̄ 'ter,' ū 'ver,' b̄ 'ber.'

or f̄ 'for.'

ra t̋ 'tra,' g̋ 'gra,' c̋ 'cra,' f̋ 'fra.' Sometimes the two apostrophes are joined at the top, so as to resemble a small sloping *n*.

re g̅ 'gre.'

ri p̣ 'pri,' c̣ 'cri,' f̣ 'fri.'

runt (see *unt*).

ul ł (or with cross-stroke), e.g. pop*ul*orum, oc*ul*is.

um r̄ 'rum,' c̄ 'cum' (e.g. lo*cum*, canti*cum*). The *m*-stroke is used.

unt r̄t 'runt,' b̄t 'bunt,' ḡt 'gunt,' l̄t 'lunt,' d̄t 'dunt,' etc.

ur t᾽ 'tur,' m᾽ 'mur' (after *t* the apostrophe is used, after *m* the 2-form).

us bꝫ 'bus.'

bꝫ 'bus,' mꝫ 'mus,' iꝫ 'ius' (e.g. i*us*titia), etc.

b᾽ 'bus,' m᾽ 'mus,' etc.

The abbreviations of *C* are :

anima aīa, *animus* aīus, *animis* aīs (fol. 68^{v} infundendum *animis* iustitiae amorem).

ante aⁿ.

apud apᵈ.

aut ā.

autem aū (haū fol. 81^{r}).

bene b (with cross-stroke) and sometimes bⁿ.

caelum cl̄m, cl̄i, etc. (with cedilla below the *l*).

cuius cs̄.

cum c̄.

dico, etc. dī 'dicit'; dm̄s and dc̄m̄s 'dicimus' (both, e.g., on fol. 90^{v}); dx̄ 'dixit'; dx̄s and dx̄us 'diximus'; dx̄runt 'dixerunt'; dr̄e 'dicere'; dr̄ 'dicitur'; dn̄r 'dicuntur'; dc̄m 'dictum,' dc̄i 'dicti,' etc.; dc̄ndus 'dicendus'; etc.

eius (the suffix is expressed by the 'us' symbol).

enim the Insular symbol (not frequent).

ergo g̊.

est ÷ *esse* ee.

et the 7-symbol.

etiam etī.

factum fc̄m (with fc̄i 'facti,' etc.).

filius fli 'filii,' flo filio,' etc.

genus gn̄s 'genus'; gr̄i 'generi'; gr̄e 'genere'; gr̄a 'genera.'

gloria gla.

gratia (written with use of the 'ra' symbol).

habeo, etc. hī and hāt 'habet'; hr̄e 'habere'; hr̄i 'haberi'; hr̄ur 'habetur.'

hic h̓ 'hic'; ħ (or with cross-stroke) 'haec'; h (with dot over shoulder) 'hoc'; hc̄ 'hunc'; ħs (or with cross-stroke through *h*) 'huius.'

homo hō 'homo'; hōis 'hominis'; hōiem 'hominem'; hōes and hōies 'homines'; hōium 'hominum,' etc.

ideo id̄o (frequent).

id est ·i· (or i· with the 'est' symbol).

igitur g̓.

mater mr̄is 'matris.'

meus (written in full).

mihi m̓.

modus m̊ 'modo'; m̊i 'modi'; mos 'modos,' etc.

nihil nl̄ (or with cross-stroke).

nisi n̓.

nobis nob̄.

nomen nō 'nomen'; nōe 'nomine'; nōa 'nomina,' etc.

non n̄.

noster nr̄i 'nostri'; nr̄o 'nostro,' etc.

numerus nūs 'numerus'; nūi 'numeri'; nūo 'numero,' nūm 'numerum,' etc.

nunc nc̄.

omnis ōis 'omnis'; ōe and ōme 'omne'; ōem 'omnem'; oīs 'omnes'; ōia 'omnia'; ōium 'omnium'; ōibus 'omnibus'; ōino 'omnino.'

pater pr̄ 'pater'; pr̄i 'patri'; pr̄em 'patrem'; pr̄ia 'patria,' etc.

per the Continental symbol.

populus pls (with cross-stroke through the *l*).

post p̱.

potest pt̄ (sometimes po followed by the 'est' symbol).

prae p̄.

pro the usual symbol, but with the left-hand flourish unconnected with the body of the *p*.

proprius the 'pro' symbol with an *i* above and with the Case-suffix added.

propter pp̄.

quando qn̄.

quantum qn̄m 'quantum'; qn̄o 'quanto.'

quare (written with use of the 'qua' symbol).

quasi (written with use of the 'qua' symbol).

que q·

qui, etc. q̣ 'qui'; q̄ 'quae'; q̊ (open or close form of *a*) 'qua'; q̆ 'quo.' For 'quod' and 'quam' the Irish symbols are used; for 'quem' the letter *q* is surmounted by the *m*-symbol.

quia the Insular symbol.

quomodo (written with use of the 'quo' symbol and the 'modo' symbol).

quoniam qm̄.

quoque qq̄.

rerum rr̄.

saeculi, etc. scl̄i, etc.

scilicet scil̄.

secundum *s* with cross-stroke followed by *um* (fol. 80r).

sed s;

sine sn̄.

sive sū.

sunt st̄.

super sr̄.

tamen tn̄.

tantum tm̄ *tantus* tn̄s (fol. 67v = Cic. Rep. 6, 19 Hic vero *tantus* est totius mundi incitatissima conversione sonitus).

tibi t̤.

tunc tc̄.

vel l with cross-stroke.

vero u and v̊ (or with use of the 'ver' symbol).

unde uñ.

vobis uob̄.

ut u̇ and v̇.

usque ūs.

Syllable-symbols:—

m. Final *m* or preconsonantal is denoted in the usual way.

n ī 'in' (also, e.g., hīc 'hinc,' pīgere 'pingere,' etc.); cō 'con.' Also secūdum 'secundum,' etc.

con (written with use of the *n*-symbol).

e ō 'one' (in 'ratio*ne*,' divisio*ne*,' etc.).

en m̄ 'men' (even ms̄ 'mens,' e.g. fol. 66r sed *mens* cassa cadit pressa sopore).

er t̄ 'ter'; ū 'ver' (also, e.g., fūis 'fueris'); b̄ 'ber'; d̄ 'der,' e.g. vi*der*i.

ir u̇ 'vir' (e.g. in '*vir*go,' '*vir*tus').

is l̇ (or with cross-stroke) '-lis' (very frequent, e.g. ill̇ 'illis').

or f̄ 'for.'

ra ẗ 'tra'; g̈ 'gra'; c̈ 'cra'; p̈ 'pra.'

re ḡ 'gre.'

ri ṗ 'pri'; ṫ 'tri'; ċ 'cri.'

runt rt̄.

ul l̇ (e.g. oclī 'oculi').

um r̄ 'rum' (the abbreviation-stroke cuts the tail of the *r* when *o* precedes); c̄ 'cum.'

ur f̊ 'tur'; m̊ 'mur'; g̊ 'gur.'

us b; 'bus.'

b' 'bus'; t' 'tus'; i' 'ius'; g' 'gus' (e.g. an*gus*tus,) etc.

These abbreviations of *C* seem to belong to a rather later period than those of *A* and *B*. The two MSS. of the end of the eleventh century exhibit many 'late symptoms' (i.e. later than the ninth century. See my 'Early Irish Minuscule Script'), such as abbreviation of *caelum*, *caput*, *ideo*, *omnino*, *rerum*, *usque*; of the syllables 'in' (medial), 'for,' 'cra,' 'cri,' 'fri.' But *C* adds to these an apparently still later batch: ḣ 'hic,' v̇ 'vir-,' not to mention gn̄s, gr̄is 'genus, generis,' m̊i 'modi.' In the Vatican Library there is a MS. in Irish script which can be dated with certainty, an exact contemporary of *A* and *B*, namely Vat. Pal. lat. 830 Marianus Scotus' 'Chronica,' of the year 1072 (cf. Güterbock in 'Kuhn's Zeitschrift' 33, 89 sqq.). It shews the following 'late symptoms': āia 'anima,' cp̄ 'caput,' the 'de' monogram[1], fn̄ 'fine,' gn̄is 'generis' (gn̄e 'genere'), m̊i 'modi,' nc̄e 'nocte' (nc̄u 'noctu,' etc.), ōio 'omnino,' sp̄ 'semper,' us̄ 'usque,' ī 'in' in 'f*in*is,' 'h*in*c,' etc., f̄ 'for,' f̊ 'fri,' g̊

[1] Cf. the 'De' monogram in Plate XIII, col. i, lines 9, 10.

'gri,' f̈ 'fra,' etc. In the British Museum there is another MS. in Irish script, written in 1138, over half a century later than the Vatican MS., the Gospels of Maelbrigte. Its 'late symptoms' are: ẋ 'Christi,' etc., āia 'anima,' cl̄i 'caeli,' etc. (often with cedilla below the *c*), cp̄ 'caput,' gr̄a 'genera,' gl̇oa (with gl̇a) 'gloria,' id̄o 'ideo,' ōio 'omnino,' rr̄ 'rerum,' scl̄i (with cedilla below the *c*) 'saeculi,' etc., sm̄r 'semper,' u̇ 'ubi,' us̄ 'usque'; the *n*-symbol not merely after *i* (e.g. 'flum*in*a,' 'pr*in*cipia'), but after any vowel (e.g. 'fuer*an*t,' 'generati*on*e'); the *e*-symbol not merely at the end of a word (e.g. 'fin*e*'), but also, e.g. habẗis 'habetis,' evang-liza 'evangeliza'; s̄ 'ser,' e.g. '*ser*vus'; f̄ 'for,' e.g. '*for*ma'; the *ra*-symbol in the *n*-form over not merely *p, t, f, g,* but also *c,* etc.; the *ri*-symbol over *c, g,* etc.; the *ul*-symbol, e.g. ocl̄i 'oculi,' discipl̄os 'discipulos.' These two dateable Irish MSS. will help us to use rightly the symbols of the Welsh trio as a clue to the time at which they were severally written.

10. Summary of Results. We have thus seen that there is no single Welsh type of Insular minuscule, but several types, the features of which will be better learnt from a glance at the following photographs than from any description in words. Two of these types are unmistakeable: (1) the 'round' type (with the 2-form of the 'est' symbol), seen obscurely in the entries made by Sulgen 'scholasticus' in the St. Chad Gospels (Plate II), more clearly in the Oxford Ovid (Plate XI), and, with more display of penmanship, in the Berne and Leyden Logical Fragments (Plates XII, XIII); (2) the 'flat-topped' or 'quarter-uncial' type, seen clearly in the first column of Plate X, the type adopted by the eleventh-century calligraphy of St. Davids (Plates XVI–XVII). In abbreviation the Welsh and Irish systems are practically identical. But we may take as characteristically Welsh the symbols:

ut v̇ (or the like).

quanti, etc. qn̄i, etc. (with tn̄i 'tanti,' etc.).

Nam N (with cross-stroke through the last upright).

For although these are not unknown in Irish minuscule, they are especially prevalent in Welsh. The same is true of the 'syntax marks' described on p. 10 and of the v-form of the letter *u*. All these features may be roughly classed as 'Welsh symptoms.' With regard to spelling it is dangerous to dogmatize, until some comprehensive work on Vulgar Latin Spelling (like the now antiquated work of Schuchardt) has been published. Welsh and Irish spelling are as closely connected as Welsh and Irish abbreviation.

Perhaps we may specify as 'Welsh[1] misspellings' *si* for assibilated *ti*; *p,c,t* for *b, g, d* (but not 'aput,' 'set,' etc.); and possibly *n* for preconsonantal *m*, e.g. nanque.

[1] Still *defentionem*, *offentionibus*, *praespiter*, *praespeteris*, occur in the Stowe Missal; *contensio*, *dissentio* (Noun) and *praespiterii* in the Würzburg Pauline Epistles (M. th. F. 12). Indeed, both *praespiter* and *puplicanus* turn up in other scripts of Europe too. *Nanque* occurs in the Leyden Priscian.

APPENDIX.

The Hereford Gospels. The claims of this MS. to be regarded as a specimen of Welsh script are hardly stronger than those of the majuscule text of the St. Chad Gospels. So it had better be relegated to an Appendix.

It is a handsome MS. of 135 leaves, measuring $8\frac{3}{4} \times 6\frac{1}{2}$ inches, in the Hereford Cathedral Library (P I 2). The script (a large Insular minuscule) and the illumination (in yellow-ochre, pink and black, with the interlaced ornamentation) may be studied in the photographs of foll. 101^{v} and 102^{r} in Plate 10 of the Burlington Arts Club's Catalogue of Illuminated MSS. (London, 1908). It is there described as 'English: eighth or ninth century.' But that it cannot be English is, I think, shewn by its abbreviation-symbols for 'quando,' 'quod,' 'quoniam,' 'tur' (see below). An English scribe would have substituted for one (or more) of this quartette the rival symbol (or symbols) more favoured in Anglo-Saxon script. Welsh and Irish abbreviation-symbols are so similar, that no clue to the provenance can be found in this quarter; but the frequent spelling *sappatum* for 'sabbatum' seems to suggest a Welsh scribe rather than an Irish[1].

All that we can say for certain is that it was at Hereford at the beginning of the eleventh century; and since St. Ethelbert was the patron-saint of this foundation, as St. Chad of Lichfield, we might call it the 'Book of St. Ethelbert' or the 'St. Ethelbert Gospels.' In a long Anglo-Saxon entry made on the last pages (foll. 134^{r}–135^{r}) during the bishopric of Athelstan (Bishop of Hereford from 1012 to his death in 1056) and the reign of Cnut (1017–1035) it is described as the *Cristes bóc* (i.e. Gospels) of St. Ethelbert's Minster. The whole entry, a legal decision regarding ownership of land, is printed in Kemble 'Cod. Dipl.' no. 755 (vol. iv, p. 54). I give here the concluding sentence: and thurcill rád thá tó sancte æthelberhtes mynstre be ealles thaes folces leáfe and gewitnesse and let settan on áne Cristes bóc 'and Thurcill rode then to St. Ethelbert's Minster with all the folk's leave and witness and had (let) it entered (set) on a Christ's book.'

Like the uncials of the St. Chad Gospels, the large minuscules of the Hereford Gospels shew no *i* longa and no ligature of *st*. But they often use the majuscule along with the minuscule form of *s* in cases of double *s*, e.g. 'esse.' Illumination appears in the opening page of each Gospel (but the opening pages of St. Luke's Gospel are now missing). There are no pictures. At the end of the Gospels stand these phrases, the fuller or the shorter type being used according to the amount of space left blank in the last line of text: *finit amen Deo gratias ago* or *amen Deo gratias finit* or merely *finit amen*.

[1] Still *sapatum* is found in the Macregol Gospels at Ioh. 7, 23.

The abbreviations are:

apud aꝑ (fol. 87ʳ, 90ᵛ).

autem the *h*-symbol.

dico dī 'dicit'; dn̄t 'dicunt'; dx̄ 'dixit.'

eius the Insular symbol, with the (horizontal) tongue touched by the lower curve.

enim the Insular symbol.

est ⁊.

esse ēe.

haec ħ

meus mꝰ 'meus'; mm̄ 'meum.'

nomen nō 'nomen' (fol. 28ʳ); nōe 'nomine'; nōa 'nomina' (fol. 74ʳ).

non n̄.

noster written in full, except once nm̄ 'nostrum' (fol. 78ᵛ, at end of line, 'panem *nostrum* cotidianum').

nunc nc̄.

omnis om̄a 'omnia' and once, at the end of a line, ōa (fol. 6ᵛ 'haec enim *omnia* gentes inquirunt').

per p with 'tail.'

prae the usual symbol.

pro the usual symbol, in more than one form.

quando qn̄ (fol. 28ʳ, at end of line 'dic nobis *quando* | haec erunt').

que q; and qꝫ (also in 'lo*que*batur,' etc.).

qui. The Pronoun *qui* is written in full, but q̣ appears for the syllable 'qui' at the end of the line in 'quid' (more than once) and once in 'quin| quagenos' (fol. 43ᵛ). (On fol. 120ᵛ q̣ 'qui' is by a corrector.) For 'quod' the Insular symbol is used. For 'quem' the *m*-stroke is written above the 'que' symbol (at the end of a line, e.g. fol. 117ʳ, 129ᵛ).

quia the Insular symbol.

quomodo qm̄o.

quoniam qm̄ (passim).

sunt sn̄t.

tantum tm̄ (fol. 7ᵛ 'si salutaveritis fratres vestros *tantum*').

tunc tc̄.

vel l with cross-stroke (fol. 130ʳ).

Syllable-symbols:—

m. Final *m* or preconsonantal *m* is indicated by a horizontal suprascript stroke, hooked at each end.

n ī 'in' (even in '*in*iquitas'). The stroke is sometimes straight, sometimes sinuous, but is not hooked at the ends.

con ↄ.

er ī 'ter' (e.g. in 'pater,' 'frater,' 'propter,' 'vester,' 'inter').

runt r̄t.

um r̄ 'rum.'

ur t with the top-stroke ending in an upturned curve on the right.

us b; and bꝫ 'bus.'

There are occasional capricious suspensions: gē 'genuit' (fol. 1^{v}, in the Genealogy, but only at the ends of lines), amī 'amicum' (fol. 79^{r} 'quis vestrum habet *amicum*?'). Cf. fol. 115^{r} si filii essetis abrachae opera abrā facietis.

Specimens of Spelling:—

Double and Single Letter, e.g. missericors, Farissei, Cessari, Channaneum, pussillum, quassi, adtollerunt for 'attulerunt,' possuerit, missit, occulus, tallentum; vidiset, dimitere, iusit, egresus.

o and *u*, e.g. centorio, porporeum, monomentis, mormoro, sulphor, commonibus, spelonca, sodarium.

e and *i*, e.g. fistuca, fidilis, reciperunt, mercidem, titigit, sepilire, reciperunt; ancella, excutete, sinete, ut intinguat extrimum degiti sui, oleveti.

qu for *cu* or *quu*, e.g. loqutus, sequtus, sequntur.

g and *gu*, e.g. langor, inextingibilis, hoc ungentum.

Soft and Hard Consonant, e.g. sappatum (and sapatum), puplicani; babtisma, scribsit.

ch for *h*, e.g. deprechensa, conpraechenderunt.

h omitted and inserted, e.g. periberet; habundantius, hodierint, habiit.

Also: tubycynes, de pylis camelli; seodoprofetis; intincxisset; facire, dicire, bibire, viviens; Elizafeth; Scariothis; maladicta; iecio; noem for 'novem'; chems for 'hiems' (fol. 118^{r}). This last spelling occurs (see p. 15 above) in the Berne Gospels (but also in the Würzburg Pauline Epistles [Mp. th. F 12] chimem for 'hiemem.' Also cheme in the Macregol Gospels, according to Wordsworth and White, 'Nov. Test. lat.' i, p. 756).

PLATES.

I–II. The St. Chad Gospels (with Llandaff entries of the ninth century).

III. The Oxford Liber Commonei (Welsh minuscule and half-uncial script of the year 817).

IV–V. The Berne Gospels (Cornish semi-cursive of the earlier part of the ninth century and half-uncial of the end of the ninth century).

VI–VII. The Cambridge Juvencus (Welsh minuscule of the ninth and tenth centuries).

VIII. The Cambridge Computus fragment (Welsh minuscule, not later than the beginning of the tenth century).

IX–X. The Corpus Martianus Capella (Welsh minuscule, four different types).

XI. The Oxford Ovid (Welsh minuscule of the 'round' type).

XII. The Berne Logical fragments (the 'round' type of minuscule).

XIII. The Leyden Logical fragment (ditto. Also another type).

XIV–XV. Oxford, Bodl. 572 (Cornish, and perhaps Welsh, semi-Continental script of the tenth century).

XVI. The Corpus Augustine 'de Trin.' (the calligraphy of St. Davids at the end of the eleventh century).

XVII. The Dublin Ricemarch Psalter (ditto).

PLATE I.

(Lichfield Cathedral Library, St. Chad Gospels, p. 141.)

(1) *The Deed of Gift,* (2) *the Agreement witnessed by St. Teilo.*

(The Anglo-Saxon entries and some isolated Welsh names are omitted.)

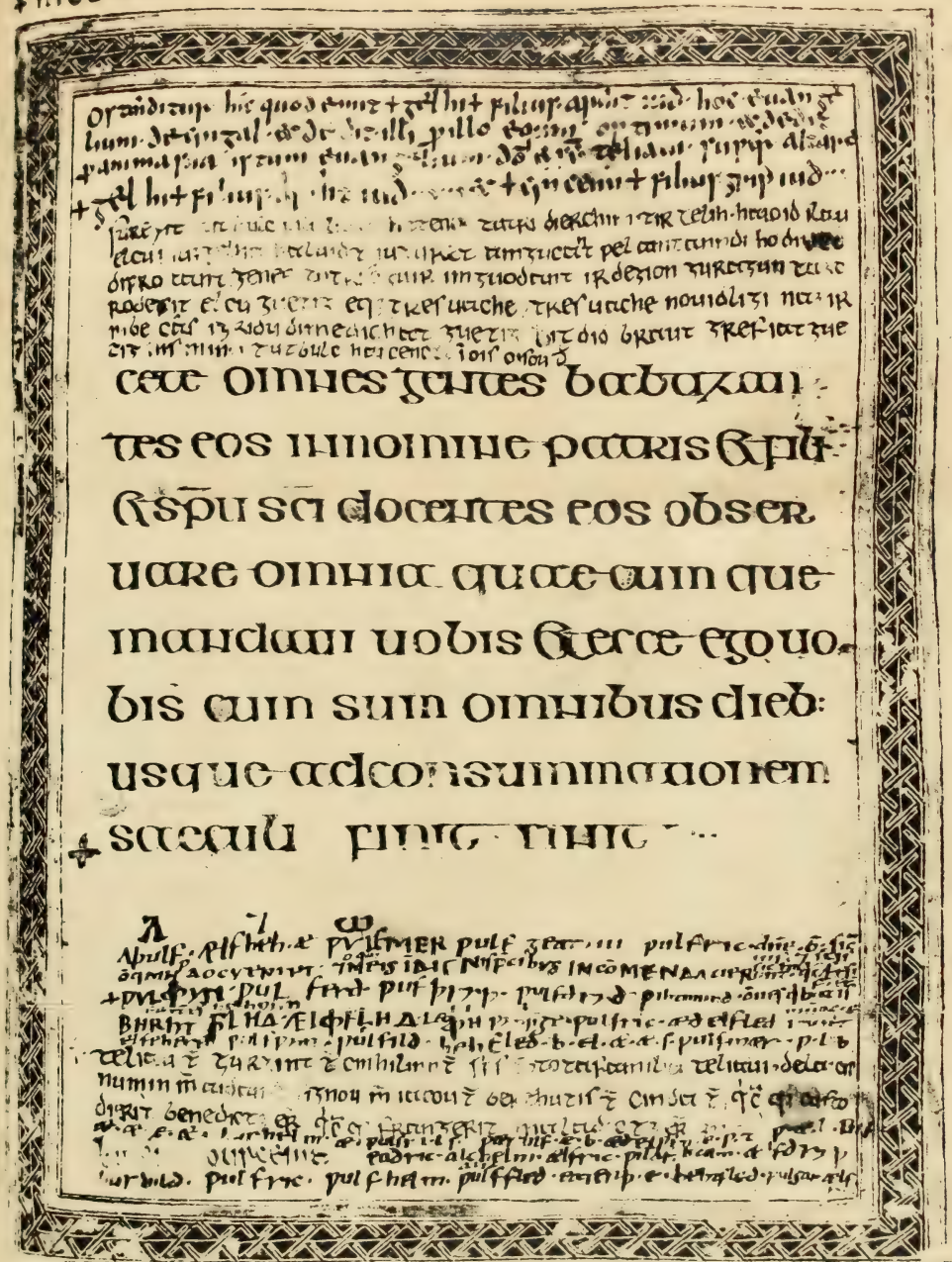
Ostenditur híc quod emit + gelhi + filius arihtiud hoc euange
lium de cingal, et dedit illi p*ro* illo equm optimum, et dedit
p*ro* anima sua istum euangelium d*e*o et s*ancto* teliaui super altare
+ gelhi + filius arihtiud −− et + cincenu + filius gripiud.

surexit tutbulc fili*us* liuit hagener tutri dierchim tir telih, haioid ilau
elcu fili*us* gelhig haluidt iuguret amgucant pel amtanndi ho diued
diprotant gener tutrí o guir imguodant ir degion guragun tagc
rodesit elcu guetig eq*us* tres uache, tres uache nouidligi na*m* (? na*us*) ir
ni be cás igridu dimedichat guetig bit did braut grefiat gue
tig nis minn tutbulc hai cenetl i*n* ois oisou d*eest*[1]

CETE OMNES GENTES BABTIZAN
TES EOS IN NOMINE PATRIS ET FILI
ET SP*IRIT*U S*ANCT*I DOCENTES EOS OBSER
UARE OMNIA QUAECUMQUE
MANDAVI VOBIS. ET ECCE EGO VO
BISCUM SUM OMNIBUS DIEB*US*
USQUE AD CONSUMMATIONEM
SAECULI FINIT FINIT.

† teliau t*estis* gurgint t*estis* cinhilinn t*estis* sp*iritus* t*estis*, tota familia teliaui, de laicis numin m*ap* aidan t*estis* signou m*ap* iacou t*estis* berthutis t*estis* cinda t*estis*. q*ui* c*umque* custodierit benedict*us* er*it*, q*uicumque* frangerit maladict*us* er*it*.

[1] This *deest*, 'something is lacking,' 'continued below,' is answered by the obelus-mark before *teliau*. Rhys (in a letter) approves of this interpretation of the *d* (with cross-stroke) and regards *in ois oisou* as the Old Welsh equivalent of the modern *yn oes oesedd*.



|girnn,
en e]t
] q*uod*
doneis
. . .]r,
salus,
copus
*ir*nbiu
rit h*oc*
custo-
dica]t



nigund facendos ceilian· dubtuno· et cuhelin· filij epi· Sarnbui cum ihesu· et fruigen
[illegible] fidele reuppit· q custodiens li decies libertas· blessing· filij ste
[illegible] custodiens· sit maledict ado· et ceilian· hic euangelio pcip· et
[illegible]

PLATE II.

(Lichfield Cathedral Library, St. Chad Gospels, p. 218.)

The Manumission of Bleidiud, written by Sulgen, the scholasticus.

[Nec]*esse est* [scri]bere lit[teras] q*uod* IIII^{or} fi[lii b]ledri, gu[orti]girnn, [cim]ulch, et [. . . .] arthuis [dede]runt li[bert]atem ble[idiud f]ilio sul[gen e]t semini [suo] in sempi[tern]um p*ro* p*rae*[tio a]tq*ue* h*oc* est [confirmatio] q*uod* dedit [pro] lib*er*ta[te ei]us q*u*atuor [libr]as et oc[to u]ncias. [Coram] idoneis [his t]estibus, de [laic]is, riguo[llau]n filius [coff]ro, guen[. . .] filius [. . . .]r, guoluíc [*filius* . .]dan, ou[. . . .] f*ilius* guur[cinn]im, mer[chgu]inn f*ilius* salus, arthan f*ilius* cimulch, iudri f*ilius* iudnerth. De clericís v*er*o Nobís episcopus teiliau, [sat]urnguid sacerdos teiliau, dubrino et cuhelin fili*us* episc*opi*, sat*ur*nbiu cam ibiau, et sulgen [scho]lasticus q*ui* h*aec* fideliter scripsit. q*ui* custodierit h*oc* decretu*m* libertatis bleidiud *et* p*ro*lis *eius* sít [bened]ict*us*, q*ui* *autem* n*on* custodierit, sít maledict*us* á d*eo* et a teiliau in c*uius* aeuangelio scrip*tum est* et [dica]t omnis p*opulus* fiat fiat.

PLATE III.

(Oxford, Bodleian Library, Auct. F iv. 32, Liber Commonei, fol. 22r.)

(*Minuscule and Half-uncial Script of the year* 817.)

en onoma Chr*ist*i incipit parvum experimentum de luna.
Lu*na* die quarta existentis mundi V k*alen*dís aprilis plena h*aec* est XIIII
iubente creatore inchogatione noctis exorta est
Sciendum nobis quod abortiva lu*na* et XIV lu*na* p*ri*mi
mensis et saltus cursum epactarum in k*alen*dís XII
mensium perturbant ut est hoc.
QUANDO FIT LUNA VIII IN KALENDIS IAN. VIIII LUNA feb. X LUNA APR. CAUSA
SALTUS IN XII KALENDAS APR. ET QUANDO XX LUNA IN KALENDIS IAN.
ABORTIVA LUNA XXX IN DECIM. ET QUANDO XXIII LUNA IN KALENDIS IAN. AB
ortiva lu*na* XXVIIII in mense septimbrio invenitur in hoc anno gemina
tio septimbris ab octimbrio seperatur; XXX *enim* lu*na* in k*alen*dis septim*bribus* et p*ri*ma lu*na*
in k*alen*dis octimber et XXX fit in h*oc* anno lu*na* octim. cum semper fit XXVIIII XXVIIII
lu*na* noim. et e contrario XXX lu*na* decim. in hoc n*on* invenit*ur* transilitio int*er* octim.
Prima lu*na* in k*alen*dis octim*bribus* II lu*na* in k*alen*dis noim*bribus* invenitur et in hoc anno sep*er*atur
geminatio decim. á noim. III lu*na* in k*alen*dís decim*bribus* et non fit transilitio int*er* decim.
et ianuarium III lu*na* in k*alen*dís decim*bribus* IIII lu*na* in k*alen*dis ian*uariis* invenitur.
In anno in q*uo* fit XXVI in k*alen*dis ian*uariis* eadem aetas in k*alen*dís feb. et apr. et mai
invenitur id est XXVII in k*alen*dís horum trium mensium in hoc anno
lu*na* XXX apr. nisi *enim* XXX sit n*on* erit XIIII lu*na* p*ri*mi mensis in XIIII k*alen*das mai ut or
dinavit angelus. XXVIIII lu*na* mai XXX lu*na* iuni et XXVIIII lu*na* iuli in hoc inve
nitur transilitio int*er* iunium et maium et eadem aetas in hoc anno in k*alen*dís
iuni et iuli i*d est* XXVIIII et XIIII lu*na* p*ri*mi mensis efficit omnem perturbationem
abortiva lu*na* XXX in iul. et ab ag*ust*us usq*ue* in finem non est perturbatio.
In anno q*uando* fit XXVIIII in k*alen*dis ian. abortiva lu*na* XXVIIII in ian. invenitur
licet p*er* artificalitatem feb. deputatur XXX lu*na* apr. in hoc anno causa
XIIII lu*na* in XVII k*alen*das mai in hoc anno XXVIIII abortiva invenitur eadem (*corr. ex* aea-)
aetas in hoc anno invenitur in febrario et in maio in hoc anno ge
minatio feb. et apr. sep*er*atur et h*aec* contraria regula h*uius* anni qua*m* abortiv*a*
lu*na* et XIIII lu*na* p*ri*mi mensis efficiunt et á maio usq*ue* in finem n*on est* turbatio.

[illegible] die quarta [illegible] mundi. v. [illegible] [illegible] lubente [illegible] in [illegible] [illegible]

[illegible] dum nobis [illegible] [illegible] [illegible]

4.1.83.

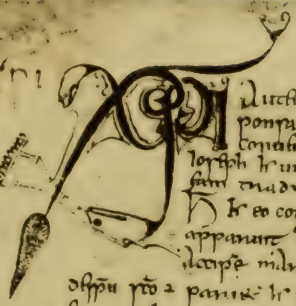


PLATE IV.

(Berne, Stadtbibl. 671 Gospels, fol. 1v.)

The opening Initial and the First Scribe.

CHRISTI autem generatio sic erat cum esset dis
ponsata mater eius maria ioseph antequam
convenirent inventa *est* in utero habens de spiritu sancto.
ioseph *autem* vir eius cum esset homo iustus et nolet
eam traducere voluit occulte dimittere eam.
Haec *autem* eo cogitante ecce angelus domini in sompnis
apparuit ei dicens ioseph filii david noli timere
accipere mariam coniugem tuam quod enim in ea natum *est*
de spiritu sancto *est* pariet *autem* filium *et* vocabis nomen eius iesum ipse
enim salvum faciet populum suum á peccatís eorum.
Hoc *autem* totum factum *est* ut adimpleretur quod dictum *est* á domino per
issaiam profetam dicentem ecce virgo in utero habebit et pariet
filium et vocabunt nomen *eius* emanuel quod *est* interpraetatum nobiscum deus.
Exsurgens *autem* ioseph á sompno fecit sicut praecipit ei angelus
domini et acipit coiugem suam et non cognoscebat eam donec peperit
filium suum primo genitum et vocavit nomen eius iesum.
Cum ergo natus esset iesus in bethlem iuda in diebus hirodis regis
ecce magi ab oriente venerunt in hirusolimam dicentes ubi *est* qui
natus *est* réx iudeorum vidimus *enim* stellam *eius* in oriente *et* venimus
adorare eum. Audiens *autem* hirodis réx turbatus *est* et omnis
hirusolima cum eo et congregans omnes principes sacerdotum
et scribas populi sciscitabatur ab eís ubi christus nasceretur.
At illi dixerunt in bethlem iuda sic *enim* scriptum *est per* profetam
dicentem et tu bethlem terra iuda nequaquam minima és in principibus
iuda ex te *enim* exiet dúx qui reget populum meum israhel.
Tunc hirodis clam vocatís magís diligenter dedicit ab eís
tempus stellę quae apparuit eís et mitens eos in bethlem dixit
ite et interrogate diligenter de puero *et* cum inveneritis renuntiate mihi
ut ego veniens adorem eum qui cum audisent regem abierunt et ecce
stella quam viderant in oriente antecedebat eos usque dum
veniens staret supra ubi erat puer videntes *autem* stellam
gavisi sunt gaudio magno valde et intrantes domum invenerunt puerum cum maria matre *eius* et procidentes adoraverunt
eum et apertís thesaurís suís obtulerunt ei munera aurum tus

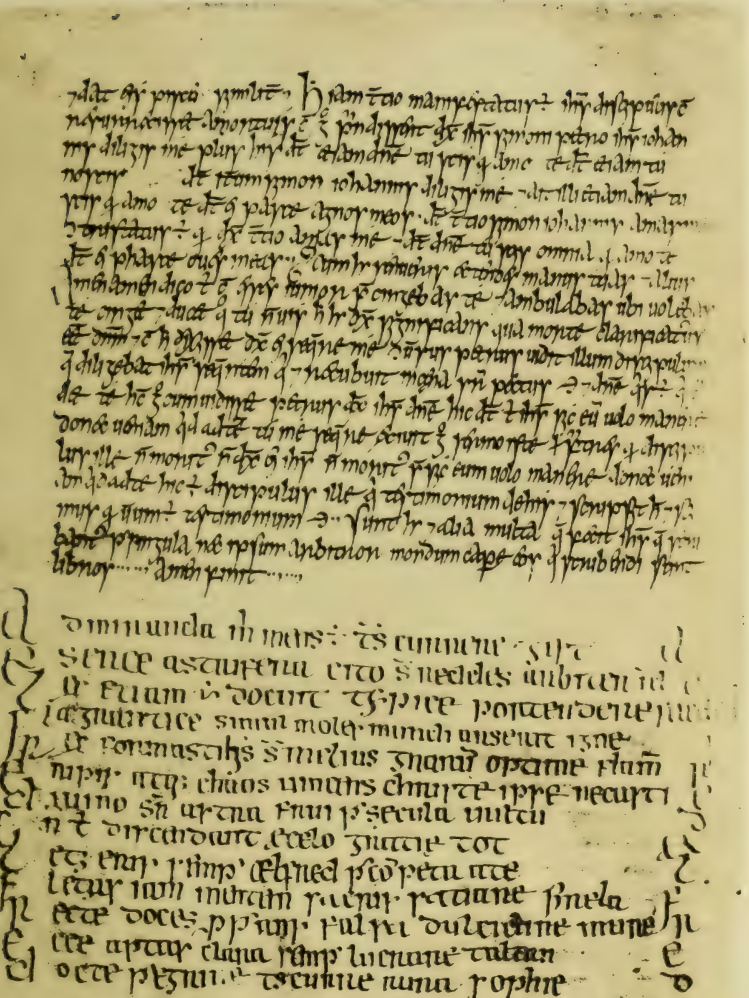
PLATE V.

(Berne, Stadtbibl. 671 Gospels, fol. 74ᵛ.)

(1) *The Second Scribe*, (2) *the Acrostichs.*

et dat eís piscem similit*er*. H*oc* iam t*er*tio manifestatus *est* ie*sus* discipulis c*um*
resurrexisset a mortuís c*um er*go p*r*andissent d*ix*i*t* ie*sus* simoni petro ie*sus* iohan
nis diligis mé plus hís d*ici*t etiam d*omi*ne tú scís q*uia* amo te (*corr. ex* a morte) d*ici*t etiam tũ
noscis //// d*ici*t iter*um* simon iohannis diligis mé *et* ait illi etiam d*omi*ne tú
scis q*uia* amo te d*ici*t ei pasce agnos meos. d*ici*t t*er*tio simon iohannis amas mé
*con*tristatus *est* q*uia* d*ix*i*t* t*er*tio amas mé *et* d*ici*t d*omi*ne tú scis omnia q*uia* amo té
d*ici*t ei phasce oves meas. /cum *autem* senueris extendes manus tuas *et* alius
Amen amen dico t*ib*i c*um* esses iunior p*rae*cingebas té *et* ambulabas ubi volebas
té cinget *et* ducet q*uo* tú n*on* vís h*oc autem* d*ix*i*t* significans qua morte clarificat*ur*us
esset d*omi*num *et* c*um* h*oc* dixisset d*ix*i*t* ei seq*uae*re mé *conver*sus petrus vidit illum discipulum
q*uem* diligebat ie*sus* seq*uae*ntem q*ui et* recubuit in cęna s*uper* pectus *eius et* d*omi*ne q*uis est* q*ui* tra
det té h*unc er*go cum vidisset petrus d*ix*i*t* ie*sus* d*omi*ne hic d*ici*t t*ib*i ie*sus* síc eu*m* volo manere
donec veniam q*uid* ad té tú mé seq*uae*re exivit *er*go sermo iste i*nter* fratres q*uia* discipu
lus ille n*on* morit*ur* n*on* d*ix*i*t* ei ie*sus* n*on* morit*ur* *sed* síc eum volo manere donec veni
am q*uid* ad te hic *est* discipulus ille q*ui* testimonium de hís *et* scripsit h*aec et* sci
mus q*uia* ver*um est* testimonium *eius*. Sunt *autem et* alia multa q*uae* fecit ie*sus* q*uae* scri
bant*ur* p*er* singula nec ipsum arbitror mondum cap*er*e eos q*ui* scribendi sunt
libros. Amen finit.

A DMIRANDA M*IH*I MENS *EST* TR*AN*SCURRERE GEST A
E SERCE ASTRIFERA CITO *SED* REDDES ARBITER I*N*D E
L EX ETIAM U*T* DOCUIT TYPICE PORTENDERE FAEDE L
F LAGRANTICE SIMUL MOLES MUNDI ARSERIT IGNE F
R EX FORMASTI HÍS *SED* MELIUS GNARU*M* OPTIME FLAM*MIS* R
E RIPIS ATQ*UE* CHAOS VINCENS CHRISTE IPSE NECASTI E
D IVINO S*UPE*R ASTRA FRUI P*ER* SĘCULA VULTU D
E N T*IBI* DISCENDANT Ę CELO GRATIĘ TOT Ę
L ET*US* ERIS SEMP*ER* AELFRED P*ER* CO*M*PETA ATE L
F LETAS IAM MENTEM SACRIS SATIARE SIRELA F
R ECTE DOCES P*ROPER*ANS FALSA DULCIDINE MURE R
E CCE APTAS CLARA SEMPER LUCRARE TALTAN E
D OCTE P*ER*EGRINE TR*AN*SCURRE RURA SOPHIE D



Uuellet ꝑfrro nulle ſubꝛepe mine— oi lpe…
habeam ceaſt olim ꝑ ſcripta manebat—
quum bonur hepemiar diuino numine luſtur
complorat· ſobolur miſſio ꝓpunge maeſt
hoꝛꝛendiſ ſgnaur caelũ pulſare q̄ pelit·
at ubi ꝛoꝛtar furor; ſ- ꝛabua cinẽmi
Inꝛantum hoꝛꝛubilu ꝑfrtar ꝛtatuta q̄uoꝛe—
ſ- anxiue· ꝓuat· auctor quor ꝓmur ſ,ale
annur loꝛaꝛſu miſſor oꝛꝛnhat deui
mirandir ſuꝛſur deui—cour mẽbꝛa ꝛoꝛoꝛe—
uꝛgeur monat mariã puꝛum que—loꝛꝛh
"degipto de patꝛiam ũbꝛcape, ubi naẑaꝛa pelit
olim ꝑdicto puꝛo dedit dodge— nomẽ··
et dixit ſalahiur quondã ꝑ nunꝛa uaar
uoꝛ Inꝛanꝛa dõ·· ubiq— meauenig— plg
aegipto ſcuta ſtemir nomiq· ſalurque—
Cꝛuꝛcebat rapidir annoꝛum ſtꝛagib; Inꝛanꝛ

PLATE VI.

(Cambridge, Univ. Libr. Ff. 4. 42, Juvencus, fol. 7^{v}.)

(1) *The Text*, (2) *Glosses*.

avellit ferro nullo sub cremine (*corr.* cri-) culpae.
haec etiam cedes olim p*rae*scripta manebat
quam bonus heremias divino numine iusus (*corr.* iussus)
complorat. sobolis misero p*ro* funere matres
horrendís gravit*er* caelu*m* pulsare q*uae*relis.
ast ubi sopitus furor *est* et saeva tiranni
infantum horribili feritas furiata cruore
extinxisse putat cunctos quos primus *et* alt*er*
annus loetiferi miseros oppr*ae*sserat aevi
mirandis rursus devictus (*corr. ex* devinctus) membra sopore
urgetur monitis maria*m* puerumque ioseph
aegipto ad patriam vectare ubi nazara felix
olim p*rae*dicto puero dedit addere nomen.
dixit *et* (*corr.* et dixit) alterius quonda*m* p*rae*nuntia vatis
vox ínstincta d*e*o. veniet mea veniet pr*o*les
aegipto ex alta terrís nomenq*ue* salusque
crescebat rapidís annorum gressib*us* infans

Glosses:

Line 1 int*er*fecit gladio l. 2 audita rachel (*ex* raclel) p*ro*lans filios suos l. 3 ced*em* l. 4 morte conplorare l. 5 q*ua*si pulsavere l. 6 i*d est* q*ua*si stati*m* IN evang*elio* mathei d*icitur* defuncti s*unt enim* q*ui* q*ue*rebant animam pueri ex hoc loco i*n*tellegim*us* n*on* solu*m* de [hi]rode s*ed* et sa[c]erdotes et scribas eo te*m*pore nece*m* ch*ristus* meditatos fuisse sive totu*m* p*ro* parte d*icit* dificiente capite p*er*secut*us* harchilaus f*ilius* hirodis investigans leo i*nterpraetatur* i*d est* malitiam patris seq*ue*ndo l. 8 i*d est* hirodis secundus l. 9 mortiferi l. 10 i*d est* p*er* l. 11 cogit*ur* i*d est* p*rae*cipit*ur* l. 12 ab*lativus* i*d est* ubi angelus d*ixit* paries filiu*m* et vocabis no*men eius* iesu*m* l. 13 q*uoni*am nazareus vocabit*ur* l. 14 p*ro*fete l. 15 imp*er*ata ab*lativus* l. 16 ex Egipto vocavi filium meum

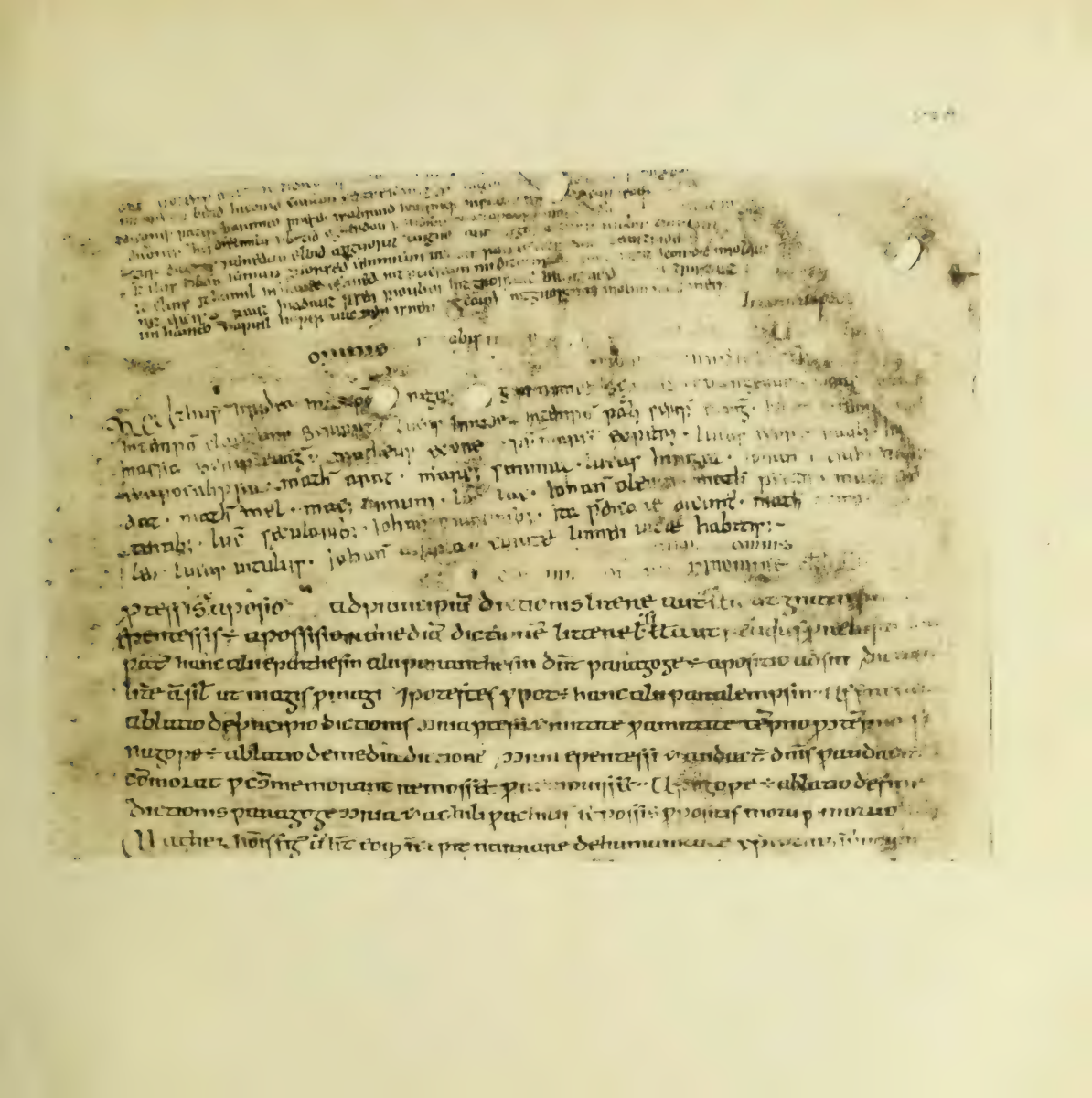
PLATE VII.

(Cambridge, Univ. Libr. Ff. 4. 42, Juvencus, fol. 1r.)

Additional Matter, Welsh and Latin.

(The transcription of the Welsh triplets is Bradshaw's.)

Omnipotens auctor tidicones adiamor pre————
nitarcup betid hicouid canlon cettreidin gue: haguid guor (? guei) dutoutit guirdonid
dicones pater harimed (? harmied) presen isabruid icunmer nisacup nisarcup leder
dicones ih*es*u dielimlu (? dielmilu) p*ro*betid aguirdou pandibu guotcapaur dimer didu
gur dicones remedau elbid anguorit anguoraut niguru gnim molim trintaut
it cluis inban iciman guorsed ceinmicun ucmou (? ucinou) ran ucatritaut beantiudent::
it cluis it humil inhared celmed rit pucsaun mi ditrimaut gurd meint icomcuid (? iconioid) imolaut
rit ercis oraut inadaut p*re*sen pioubui intgroisauc inungueid guoled trintaut
unhamed (? unhanied) napuil haper uuc nem isnem intcouer nitguorgnau molim map meir.
Matth⟨e⟩us in iudea in tempo*re* regis [Cali]g[ulae] romae scripsit euangelium. marcus in italia
in tempo*re* claudius scripsit. lucas in iudea in tempo*re* pauli scrip*sit* ęvang*elium*. iohan*nes* in
tempo*re* ne[ronis]
in assiâ scrip*sit* eva*ngelium*. Mathaeus ex ore chr*isti*. marc*us* ex petri. lucas ex ore pauli.
io[hannes]
ex apocalipsin. math*aeus* arat. marc*us* seminat. lucas inrigat. iohan*nes* incrementum
dat. math*aeus* mel. ma⟨r⟩c*us* vinum. luc[as] lac. iohan*nes* oleum. math*aeus* p*er*fectis.
ma[rcus poeni]
tentib*us*. luc*as* sęcularib*us*. iohan*nes* principib*us*. ita p*rae*dicare dicunt*ur*. math*aeus* homo.
[marcus]
leo. lucas vitulus. iohan*nes* a[quil]a. curite (?) lumen vitae habetis
p*ro*tessis *est* aposio ad principium dictionis litere aut sill*ab*a ut gnato p*ro* nato
epentessis *est* apossisio in (*corr. ex* ne) media*m* dictione*m* littere *vel* sill*ab*a ut reliq*u*ias p*ro* reliq*u*ias
[indu]
p*er*a*tur* hanc alii epenthesin alii paranthesin d*icu*nt paragoge *est* apositio ad sin*em* (?) diction[is]
lit*er*e v*el* sil*labe* ut magis pro magi *et* potestes p*ro* pot*est* hanc alii paralempsin. Aferesis
ablatio de p*r*incipio dictionis *contra*ria p*ro*tessi u*t* mittite p*ro* amittite te*m*pno p*ro* *con*tem*p*no. si
nagope *est* ablatio de media dictione *contra*ria epentessi *ut* audact*er* d*ici*mus p*ro* audaci*ter*
co*m*morat p*ro* co*m*memorant (*corr.* -rat) remosset p*ro* removisset. Apogope *est* ablatio de fine
dictionis paragoge *contra*ria u*t* achili p*ro* achilis et possis p*ro* positis motu p*ro* motuo
Mathe*us* hom*in*is figu*ram* h*abet* eo q*uod* *in*cipit (?) narrare de humanitate chr*isti* p*ro*tin*us* *in*
p*r*incipio (?)



Omnipotens a
nitarcup betid
dicones pater
dicones ih*es*u
gur dicones r
it cluis inban
it cluis it hum
rit ercis oraut
unhamed (? ur
Matth⟨e⟩us i
in tempo*re* cl
tempo
in assia scrip
io[har
ex apocalipsi
dat. math*aei*
ma[rc
tentib*us*. luc
[marc
leo. lucas vi
p*ro*tessis *est* a
epentessis *est*
[indu
per*atur* hanc
lit*er*e v*el* sil*lai*
ablatio de p*ri*
nagope *est* ab
co*m*morat p*r*
dictionis para
Mathe*us* ho*n*
p*rinc*

ri

gurdainze. ysmodi eglaicop. did. hanaid. hinisuid und
i. Intuied nete. nete lorge. guoshinz phaul. cinchl. inn
ou ui. auge. ir ord Cinain. hace. In bisth pan dicuetiur
ise orchain hinnich parrshin. pigurchet. lorn inpan
aed bid. ad in loc. guac. isi in qua. ysal. Onaun. n
hoir. in loc guac hinnich. inpas. negt nic. abuaid
n pshin. haibi inapaimgn. o. is gur aim capnet on
in loc guac haibid p. a. hacce. nicegid. di. a hic ninucapinhg
ishoid hinnuich. i. inloc guac habid. p. a. hanidbid in lorn
di. a. hic ninu capinh nann. in bisth. hacce isguich. in
pshin hai bid in hi. eimgn. o. nete lorn ishid. hinnuich cen
me boi loc guac to. ta. inpas negusta. is aniu. ishoin
apaimgn aus. hichou ona nor in shaimgn loc guac. i.
n pt Jeth. Cinnit hoit inloc guac hinnuich Inpas neg.
p. e. isson in. e. hinnuich ishid diguedham oll inpas neg.
hac in inguelgu. gunt cuchta nasanh. bihit. dia. em
in loc guac hai bid inguelgu nicgid ad pshin ajall
aus ichou guap pl. ian bicht panin pet guaid did
di aus. Gle pol vadou. salt ainm gaollg hinnuich
in bloidin hinnuich. is hat bid oic guon mod inin
salt. Cis inin lorn ha chpi. hinn inguin. in nidin
uid hinn. hou me bloidin salt hai bid im guan
phshin cinchl naunacbic

PLATE VIII.

(Cambridge, Univ. Libr. add. 4543.)

Fragment of Welsh Computus.

guidaur is mod cephitor did hanaud in ir tritid urd
i*d est* in trited retec retit loyr guorhir seraul circhl ir ir
tri ui aur is did ciman haci. Or bissei pan diconetent
ir oith aur hinnith pa sserenn pigurthet loyr in pan
aedbid ad ír lóc guac issi in triti urd. Oraur ni
hois ir loc guac hinnith in pag*ina* reg*ulari* nit abruid
ir serenn hai bu in arcimeir o is gur tum tarnetor
ir loc guac haibid po*st* o haccet nitegid di a hit niritarnher
ir did hinnuith i*d est* ir loc quac habid po*st* o. Ir nidibid ir loyr
di a hit niri tarnher rann ir bissei. Hacet is gurth ir
serenn hai bid in eir cimeir o retit loyr ir did hinnuith cen
nit boi loc guac i*nter* o et a in pag*ina* regula*ri*. Is aries isid in
arcimeir aries hithou tra nos in errcimeir loc guac i*d est*
II k*alendas* ian*uarias*. Cinnit hoys ir loc guac hinnuith in pag*ina* reg*ulari*
po*st* e issem ir e hinnuith issid diguedham oll in pag*ina* reg*ulari*
hac in ir gueleri gurt trichiti nacgenei bihit dirt*er*ni
ir loc guac hai bid in ir gueleri nitegid ad serenn árall
aries ithou guar k*alendis* ian*uariis* bichet paniu petguarid (*ex* -it) did
di aries. Sic solvendu*m est* salt emmiguollig hinnith
ir bloidin hunnuith ir hatbid oit guor mod in ir
salt. Ceis in ir loyr ha chepi hinn in guir ir ni der
uid hinn hou nit bloidin salt hai bin im guar
phenn circhl naunecant.

PLATE IX.

(Cambridge, Corpus Coll. 153, Martianus Capella, fol. 17r.)

Two Varieties of Script.

numquam p*rae*fert*ur* in latinís, in g*re*cís a*utem*
aliq*uando* (?-nto) u*t* admodus ; síc et n u*t* triadna.
transit in c *ut* accidit in g u*t* agge
rat, in l u*t* alligat in p u*t* apponit
in r u*t* arispit in s u*t* assidet, in t
u*t* atinaet. Finit articulos neutr*a*lis
gener*is* u*t* istud illud, et p*rae*positione*m* u*t* ap*ud*.
g omnib*us* vocalib*us* p*rae*fert*ur* sequit*ur* a
liter*am* u*t* in aggere, q*uae* quoties geminat*ur*
adiungit*ur* ; p*rae*fert*ur* r litter*ae* u*t* *gra*ve *vel* u*t*
gladi*us*
n u*t* ignis. in c q*uoque* conv*er*tit*ur* u*t* rego rec
tor ; nihil q*uoque* concludit. H aspiratio
nis nota*m* esse certissimum *est* q*uae* q*uando* vo
calib*us* accidit u*t* hospes et heres.

Transit in x, u*t* traho traxi. hanc g*re*ci
divisser*unt*. N*am* pars *eius* dexter*ior* aspirati
onis nota *est*, sinistr*a* *contra*riae significatio
nis. K v*e*ro nunc nota putat*ur* esse nunc
litter*a*, nam *eius* effect*us* c integr*a*re n*on* du
bium *est* absq*ue* hís kapita kalende kalum

r in troia. finit neutr*a* caput sin
ciput lact (*expunct.*) ; articulos ter*m*inat,
u*t* quot tot ; v*er*ba u*t* legunt ; adv*er*bi
et interiectionem ut u*t*. Z a g*re*
cís venit, licet etiam ipsi p*r*imo
c gr*e*ca utebant*ur*. N*am* secum (*corr.* setum) dice
bant, q*uem* nunc zetum d*i*c*unt*. tamen
h*aec* gemina etia*m* ab ipsís habet*ur* ; nam
δ et c componit*ur*, q*uam* u*t* adv*er*tas dupli
cem nunq*uam* pote*r*it geminari. h*aec* p*rae*po

nit*ur* m litter*ę*, u*t* zmyrna. ex hís
ig*itur* univ*er*sís XVIII litter*ę* necessitate*m*
cunctę *con*scriptionís absolvunt.
placet *enim* m*i*hi y (? u*t*) in vocalium nu*m*er*um*
congre
gari ; neq*ue* s*i*ne h*oc* hyacinct*us* a*ut* cylle
ni*us* pote*r*it annotari. síc ig*itur* erit u*t* senę
fiant vocales, semivocales et mu
tę. si *enim* h aspirationi dabit*ur* sup*er*
vacuaeq*ue* erunt q et H (? K) ; X a*utem* u*t*
duplex s*i*ne elementi cardine n*on* pr*o*ba

Glosses on col. i :

l. 1 i*d est* d l. 2 i*d est* mons i*d est* in martiro drasas no*m*en martiris *est* síc dividit*ur* admod*us* l. 9 i*d est* g l. 10 i*d est* a ad g l. 13 aliq*uando* l. 19 i*d est* k officia.

inter col. i, ii (ad col. i, l. 2) i*d est* filia minois *et* no*m*en sideris *est* corona

Glosses on col. ii :

l. 2 i*d est* senat*us* caput l. 6 si*m*ma l. 7 iovis zetos calor l. 9 i*d est* delta ab*lativus* simma ab*lativus* i*d est* z l. 11 i*d est* civitas i*n* asia minori l. 13 i*d est* reddunt ll. 14–15 i*d est* z l. 17 i*d est* senę i*d est* senę l. 19 i*d est* sit l. 20 i*d est* stabilitate i*d est* esse litter*a*

numquam p̄ferēd in latinis. ⁊ in ḡcis aliq̄n̄ v̄ ad modus. sic ec. n. v̄ trahadna; transit in .c. v̄ accidit in .g. v̄ aggerat. in .l. v̄ allegat in .p. v̄ apponit in .n. v̄ arripit. in .s. v̄ assidet. in .t. v̄ atinet; sunt articulos neutros ḡnis v̄ istud illud. ec p̄ positionē v̄ ap; ḡ. omnib; uocalib; p̄ferēd sequitē. a littam v̄ inaggere. q̄ quotiēs geminātē adiungit p̄ferēd littā v̄ gue. l. v̄ glad; n. v̄ ingnis; in .c. q̄q conūnit v̄ regore uor. nihil q̄q concludit; h. aspiratio nis. nota ē certissimum ⁊ q̄q̄ aliq̄n̄ uocalib; accidit v̄ hospes ec here; transit in .x. v̄ traho tuxi. hanc ḡcidui sse. ſſ parſ dextior aspirationis nota ⁊ sinistē ōtriae significatio nis. ſc. ū nunc nota pitatē ē nunc littā; nā ē effectē .c. integre ñ du

R. interoia. sunt neutē caput ſſn
ciput; laict. diuſculor tminutē.
v̄ quot tot; v̄ba v̄ legunt. dūbi
tē hūtiec ſonem v̄ v̄. ſz
cis uenit licet etiam ipſi p̄mo.
c. ḡca utebant; ſt ſ̄ecum chce
bant. q̄ nunc ſ̄e cum dic. tamen
hic ſimma etiā abnſſ habet; nam
ſ̄ ſcā. componit. q̄ duplicem nunq̄ potit ſimma ſſ. h. ſippo
nit. m. littē v̄ ſ̄ miſſum. behir
is unūſſ. xum littē necessitatē
cunctē. ſ̄ctipſſ. abſolutionē;
placet. h. inuocalium nūm. ḡ
ḡqu; neq; ſn̄ h hr. acmeq; ā celle
nis potē annotatis; ric is e nunc v̄ tene
pitit uocalis; ſeminocalis. ē mu
tē. ſ. h. h. aspiratiōni dabit. iup.
uacua. eqs quinte. q. ē. ſ. x. ut. v̄
chimis. rn̄ elementi cautionē. nisi ba

numquam p*rae*
aliq*ua*n*d*o (?-nt(
transit in c *ut* ꝫ
rat, in l u*t* allig
in r u*t* arispit i
u*t* atinaet. Fi
gen*er*is u*t* istud
g omnib*us* voc
lit*er*am u*t* in a
adiungit*ur*; p*r*
gladi*us*
n u*t* ignis. in
tor; nihil q*uo*q
nis nota*m* es*s*e
calib*us* accidit

Transit in x, u
divisser*un*t. N
onis nota *est*, s
nis. K v*er*o
litt*er*a, na*m* ei
biu*m* *est* absq

Glosses on col. i
l. 1 i*d est* d
drasas no*men* m
i*d est* g l.
l. 19 i*d est* k c
inter col. i, ii
no*men* sideris *es*

habes premle materiame fabula · ·xxvii·
miserello tuste q lucernis plamne
S cryrna pelusgor clu docē nitet
a trep cneugbs unx ameat accias
sic inouenu eleeiehr uolumina
h dppe log x docta ēlocta aggerams
pamchy tacenda patiemar imrscunt
muyar deog dyciplinar cieliear
zynyme azneyn cmula pinxit plasmate
ac ypya nauy nucta yrcienna
tinzeny g pelle ac ule multa clamide
prodine doctir appbanda cultry
poppem q cmay e g emanciy cuna
pelcir inquit ſ capellae plamine
mdocta napidum quem undene puecula
lunciy cammor blatterauy pendene
proconpulary uero clamcem calmmi
mpproque dudum pubicame plorculo
decencum pulcem iam cameycenci natal
beata aluminum umby elisa quan uidit
ngtnonum mnerdam uumam
panno obrielem uixq nerprum uerno

PLATE X.

(Cambridge, Corpus Coll. 153, Martianus Capella, fol. 67r.)

Two other Varieties of Script.

inde δναγιος quidem dictus est id est quasi du
plicia membra discernat, επιβατους autem quia (*corr.* quia).
membris veluti utens IIII et duabus diversitatibus
copulatur. verum haec genera cum permixta fuerint speciebus
numerorum, primae species erunt istę quae dociminé nominantur.
ex quibus prius quod fuerit hac lege componitur ut sit
ex iambo et peone qui διαγους vocatur. hunc δια
γουμ posteriores creticum nominarunt (*corr.* greci cognom-). secunda est
species quae ex iambo dactilo et peone consta
re monstratur. qui autem deducti numeri nominantur propter as
siduum et compossitum sonum appellari vi

dentur. fiunt autem numeri qui et prosodiaci vo
cantur, quorum alii per ternos pedes fiunt pir
richio iambo et trocheo, alii vero quattuor
ut his tribus pedibus iambus primus aptetur, alii

vero ex duabus sinzigiis id est copulis bachio et
ionico apo misono (*corr.* mizonos) constare consue-
runt. Sunt
sane qui etiam rationabiles esse dicuntur quos alogos

vocitamus, quos etiam corios appellare
consuevimus. sunt autem numero duo quorum alter diambi
figuram respicit, et constat ex elatione quae
longua (*corr.* -ga) est et duabus possitionibus; et numerum quidem (*corr.* numeri quidem est)
ad dactilicum similis, partibus vero ad numerum
ionicum iunguitur et iambicinum; alius vero est
numerus qui trocheides (*corr.* -chai-) nominatur id est qui figu
ram quandam speciemque trochei habere vi
detur ex elationibus geminis et longua possi
tione consistens, per contrarium prioris effec

Habes senilem marciane (*corr.*-rti-) fabulam,
miscillo lusit quam lucernis flamine

satyra, pelasgos dum docere nititur
artes creagris vix amicas atticis,

sic in novena decidit volumina.

haec quippe loquax docta indoctis aggerans
fandis tacenda farcinat inmiscuit
musas deoque disciplinas ciclicas

garrire agresti cruda finxit plasmate.
ac ipsa nauci ructa conscientia

turgensque (*corr.* ter-) felle ac vile multa clamide
prodire doctis approbanda cultibus
possem quae comes utque é martis curia
felicis inquit, sed capellae flamine,
indocta rapidum (*corr.* rab-) quem videre saecula
lurgis (? iur-) caninos blateratus pendere,
proconsulari vero dantem culmini

in ipsoque dudum pubitore (*corr. marg.* bombinat ore) flosculo
decertum falcem iam canescenti rota,
beata alumnum urbs elisa quem vidit

iugariorum murcidam viciniam
parvo obsidem vixque respersum lucro

Glosses on col. ii :
miscilla dea vera *et* falsa commiscens
l. 2 confusso *id est* risit l. 4 *id est* per *id est* acutis l. 5 *id est* pervenit *id est* fabula l. 7 *id est* conplet l. 8 *id est* merum *id est* difficiles l. 10 *id est* nihil l. 11 *id est* ira *id est* induta l. 13 *id est* sum l. 14 *id est* felicis *id est* petitione l. 16 *id est* inpatientiis *id est* latratús *id est* habere l. 18 *id est* iuvenali l. 19 *id est* gladium *id est* senescente *id est* tempore l. 20 *id est* kartago l. 21 *id est* subditorum *id est* mauritanicam l. 23 *id est* post ludos

PLATE XI.

(Oxford, Bodleian Library, Auct. F iv. 32, Ovidii Ars Amatoria, fol. 40r.)

The Round Type of Welsh Minuscule.

ne possint tuti qua p*r*ius esse fuga.
spectabunt laeti iuvenes mixtaeq*ue* puellae
defundet (*corr.* -detq*ue*) animos omnib*us* ista dies.
atq*ue* aliqua ex illís cu*m* regum nomina queret
quę loca qui montes quęve feruntu*r* aquae
o*m*nia responde, nec tantu*m* siqua rogabit;
et q*uae* nescieris u*t* bene nota refer.
hic *est* eufrates p*rae*cinctus harundine frontem
cui coma dependet cerula tigris erit.
hqs facit armęnios h*aec est* daneia p*er*sis;
urbs in acheminís vallib*us* ista fuit;
ille *ve*l ille duces, et erunt q*uae* no*m*ina dicas
si pote*r*is vere, si minus apta ta*m*en.
dant etia*m* possitis aditu*m* *con*vivivia mensís
est aliquid p*rae*ter vina q*uod* inde petas.
sepe illic possitís tenerís adducta lacertís
purpureus bachi cornua p*rae*sit amor;
vinaq*ue* cu*m* bibulas sparsere cupidinis alas,
p*er*manet et cepto stat gravis illa loco.
ille quide*m* pennas velociter excutit udas;
s*ed* ta*m*en et spargi pectus amore nocet.
vina parant animos faciuntq*ue* calorib*us* aptos;
cura fugit multo diluitu*r*q*ue* mero.
tu*n*c veniunt risus tu*m* paup*er* cornua sumit,
tu*m* color et curae rugaq*ue* frontis abit;
tu*n*c ap*er*it mentes aevo rassissima nostro
simplicitas artes excutiente deo.
illic sepe animos iuvenu*m* rapuere puellae
et venus in veneri ignis in igne fuit.
nec tu fallaci nimiu*m* ne crede lucernae (*corr. in ras.*)
iudicio formae noxq*ue* merumq*ue* nocent.
luce deas caeloq*ue* pares spectavit ap*er*to,
cum dixit veneri vincis utranque venus.
nocte latent mendae vitioq*ue* ignoscitu*r* omni,
horaq*ue* formossam q*uam*libet illa facit.
*con*sule de geminís detincta murice lana;

Glosses:
l. 1 n*on* possunt l. 4 puella puellís si l. 6 referes puella l. 7 *con*scius l. 8 Eufratis fluiu*s* mesopotamiae de paradisso oriens dic ita ornatu*s* ocorsenn p*er* l. 9 forma bestiae Tigris de no*m*ine bestiae velocis l. 10 dic tu ita habitator armeniae civi*tas* *quae* a damo fabricata q*uae* di*citur* tigris l. 11 caldaicís l. 12 dicas l. 13 confirma l. 14 de l. 15 u*t* l. 16 ho*mini*bus habitantib*us* ab*lativus* l. 18 t*unc* cupid l. 19 guobri puella initiu*m* *con*vivii l. 20 cupido tinguit alas l. 22 ab*lativus* l. 23 eo q*uod* urit cor habundante vino l. 24 s*ine* muliere l. 25 q*ui* an*te* fuit abiunt criched l. 26 q*uia* sagaciores si*nt* q*uam* q*uomodo* fueru*nt* l. 28 mos *est* muliéribu*s* i*n*tellegere mentem iuvenu*m* l. 29 volu*ptas* (?) amor l. 31 da*tivus* *et* novu*m* vinu*m* (*ex corr.*) l. 32 dié (díe?) alaxante*r* l. 33 da*tivus* iuno *et* minerua l. 34 q*uando* fuerint iranamou ignorat*ur* l. 35 q*uando* fuerint *con*vivium *et* ignis unu*m* colorem h*abe*nt mulieres omnes l. 36 p*r*ovide irtinetic oceenn gulan

ne possint arca qua pur que fuga
spectabunt lea uultus myrtae q: puellae
De rumde animos omnib; ista dic
Utq: aliqua stillet cū nigrum nomq; quibus
que loca qui montes que ue fluuios aquae
oma nsponde nec tm signa nozabit
& q nq cibus ē bibit nota nigra
hic ē turpiter pincta harundine pronam
Cui coma obstrictae cubula rigus huc
hoc facit animos h ē anima pisc
umbr machemmq; uallib; ista pur
illet ille duces & thum q noa dicas
si potes uche si minus aspera cū
Dant cū possint adicū uuua mensis
& aliquid fabn un q: inde petas
Sepe illic pecus tabus adducta lacebit
pulpiteus bachi cornua pisc amor
una q: cū bibulas sparsit cupidine alas
manet & chro stat gramq; illa loco
ille quidē pinnas uelocē & curat udas
ō cū & sparsi pecq; amore nocē
una parant animos facium q: calonib; apros
Cuma pugn multo diluit q: mero
Te uehunt risus tū paup cornua sumit
tū color & cuniae rugis q: frontis abit
te aprae mentis duo nassiterna nogrado
simplicitas arcas & circinne deo
illic sepe animos uultū napuche puellae
& uehit hutchu ignis inigne furit
nec tu fallaci nimiū ne credere luchnae
iudicio potume nocq: mihi q: nocent
luce decet cælo q: pariter spectare aprico
Cum dicit uultu uincis utrumq; uehit
locae latebit mēdae uitio q: pior cis omni
hona q: pomossam q libet illa facit
Sule decemuiri decincta mutice lana

(Oxford,

Glosses:
l. 1 *non*
*con*scius
ocorsenn
tu ita h
caldaicís
ho*min*ib*us*
initiu*m* *con*
quod urit c
criched
*in*tellegere
vinu*m* (*ex*
l. 34 q*uana*
unu*m* color

5-681

ationem

ı. Cum

nal esse

ımmittit,
n dicere

. Regu
us omne

ommune

m unus
ne signís
ille
tertius,
alium
el longus

lido colo
ur quon-

,
iuncta
Sinoni
ine et sui

enim de

ribus dici

quod mor

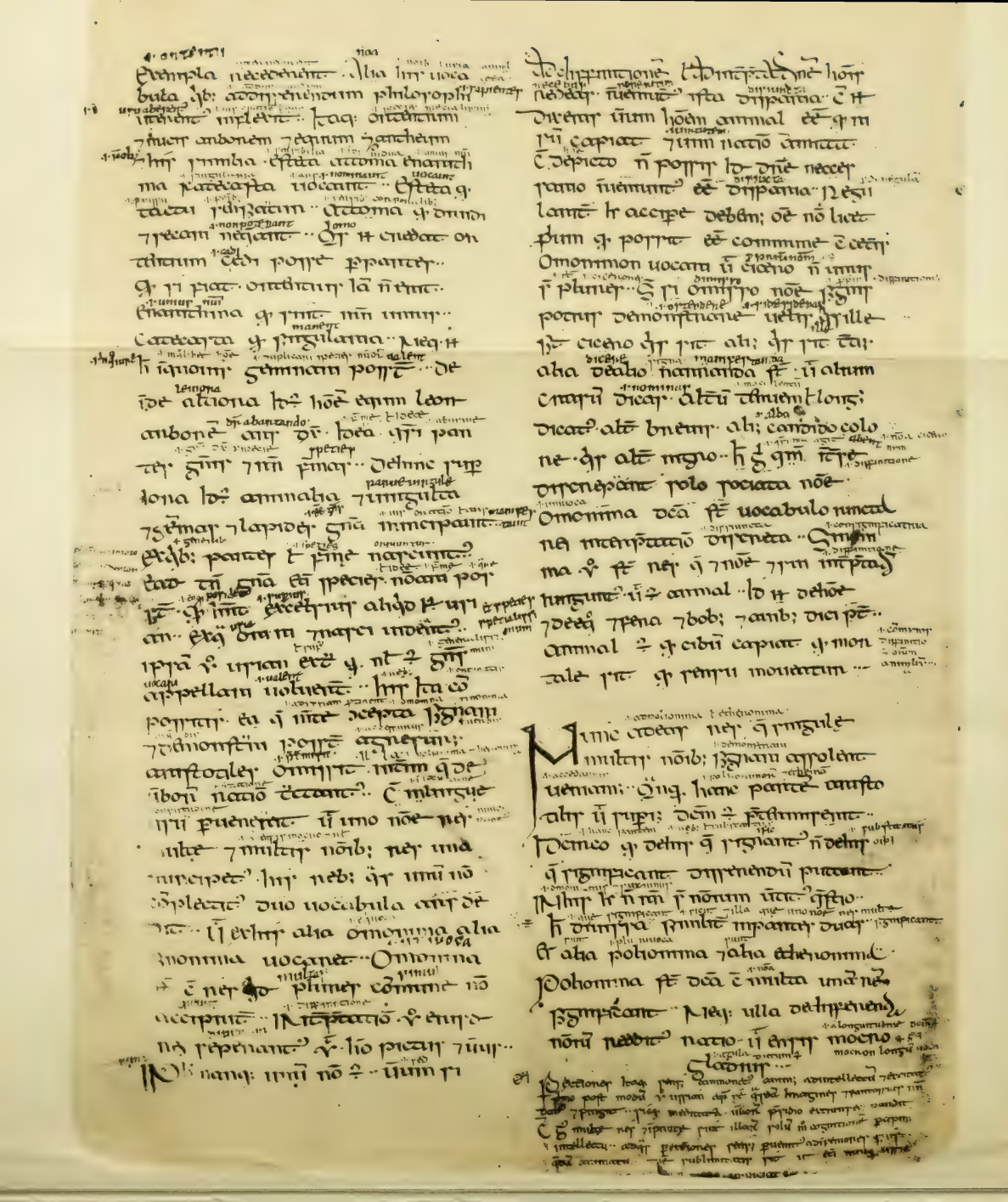


PLATE XII.

(Berne, Stadtbibl. C. 219 [4], Augustini Categoriae, fol. 1v.)

The Round Type of Welsh Minuscule.

exempla recederent. Alia hís voca
bula q*uib*us ad disserendum philosophi
uteren*tur* inflexit. Itaq*ue* ortentium
et nucis arborem *et* equum zantheum
et hís similia, esteta attoma enarith
ma katecasta vocavit. Esteta q*uod*
tactu sensiatur (*corr.* -antur); attoma
q*uod* dividi
et secari neq*uae*ant. Q*u*is *enim* credat
or
tentium cędi posse p*er* partes;
q*uia* sí fiat, ortentius ia*m* no*n* erit;
enarithma q*uod* sínt nu*mer*i unius;
catecasta q*uod* singularia. Neq*ue enim*
h*aec* i*n* quovís geminari poss*unt*. De
i*n*de altiora id *est* ho*min*em equm
leon*em*
arbore*m* ars d*ix*i*t* idea q*ua*si par
tes gene*r*is *et* re*r*um fo*r*mas. Dehínc
supe*r*
iora id *est* animalia *et* virgulta
et ge*m*mas *et* lapides gene*r*a nuncipant,
ex q*uib*us partes *vel* fo*r*mae nascunt*ur*.
Ead*em* tam*en* gene*r*a etia*m* species
no*min*ari pos
s*unt* q*uod* hab*ent* excelsius aliq*uid* i*d est*
usi
an, ex q*ua* oriri *et* nasci viden*tur* (*corr.*
-deantur);
ipsam ve*r*o usian ext*ra* q*uam* ni*hil est*
gen*us*
ad diffinitionem *vel* ad int*er*p*rae*tatione*m*
ho*min*is
redeas, i*n*veniu*ntur* ista disparia. C*um*
enim
dixeris ve*r*um ho*min*em animal e*sse*
q*uod* ri
su*m* capiat *et* vim ratio*ne* (? *-nis*) a*m*mittit,
c*um* de picto no*n* possis id*em* d*ice*re
necces
sario i*n*veniun*tur* e*sse* disparia. Regu
larite*r* *autem* accipe*re* debem*us* o*m*ne
no*men* licet
p*ropr*ium q*uod* possit e*sse* commune
c*um* ceterís
omonimon vocari ut cicero no*n* unus
s*ed* plures. S*ed* sí omisso no*min*e signís
potius demonstrare velís q*u*is ille
sít cicero q*u*is sít ali*us* q*u*is sit t*er*ti*us*,
alia de alio narranda s*unt*, ut alium
crasu*m* dicas, alt*er*u*m* tenuem *vel* long*us*
dicat*ur*, al*ter* brevis, ali*us* candido colo
re, q*u*is al*ter* nigro. H*aec* i*gitur* quon-
i*a*m i*n*ter se
discrepant solo sociata no*min*e,
omonima d*ic*ta s*unt* vocabulo iuncta
rei interp*rae*tatio*ne* discreta. Sinoni
ma ve*r*o s*unt* rés q*uae et* no*min*e *et* sui
i*n*terp*rae*tatio*ne*
iungunt*ur*, ut *est* anmal; íd *enim* de
ho*min*e
et de equo *et* fera *et* bob*us et* avib*us* dici
po*test*.
Animal *est* q*uod* cibum capiat, q*uod* mor

appellari voluer*un*t. Hís ita co*m*
possitís, ea q*uae* m*en*te *con*cepta signari
et demonstr*a*ri poss*un*t agresur*us*
aristotiles omissit illa in*ter*im q*uae* de
a*m*bor*um* ratio*ne* tr*a*ctantur, *cum* in
linguę
usu p*er*venerit ut uno no*min*e rés

multę et multís no*min*ib*us* rés una

nuncipet*ur*; hís reb*us* q*u*as unu*m*
no*men*
co*m*plectit*ur* duo vocabula árs de

dit, ut ex hís alia omonima alia

sinonima vocaret. Omonina
*sun*t c*um* rés q*uid*e*m* plures co*m*mune
no*men*
accipiu*n*t, inter*prae*tatio*ne* ver*o* eiusde*m*
rei seperant*ur* ut ho*mo* pictus *et* ver*us*.
In h*oc* nanq*ue* unu*m* no*men est*; ver*um* sí
tale sit, q*uod* sensu moveatur.

Núnc ad eas rés q*uae* singulę
multís no*min*ib*us* signari assolent
veniam*us*. Q*u*anq*uam* hanc parte*m*
aristo
tilis ut super*ius* d*ic*t*um* *est* p*rae*ter-
miserit,
idcirco q*uod* de hís q*uae* signant*ur* (*corr.* -nifica-), n*on* de hís
q*uae* significant disserendu*m* putavit.

In hís *autem* n*on* r*er*um *sed* no*min*um
ver*ti*tur q*uae*stio;
h*aec* divissa (*marg. sunt*) similit*er* in
partes duas,
et alia polionima et alia etheronima.
Polionima s*un*t d*ic*ta *cum* multa una*m*
re*m*
significant. Neq*ue* ulla de differentia
no*min*um redditur ratio ut ensis mocro
gladius.

Glosses on col. i :

l. 1 *id est* ortentii *id est* intervenirent no*min*a *id est* no*min*ib*us* *id est* usia *et* animal *et* cętera l. 2 *id est* ad disputandum *id est* sapientes l. 3 usu aberent*ur* *id est* vís oratio*nis* *vel* ars *id est* species specialissima l. 5 *id est* n*on* ob*us* (? no-bilem) *id est* sensibilia *id est* individua *id est* unius nu*mer*i l. 6 *id est* singularia *id est* árs *id est* nominavit vocavit l. 7 *id est* pro vissu *id est* pro omnib*us* *id est* sensib*us* corporalib*us* l. 8 *id est* non poterant omo l. 9 *id est* cadi l. 11 *id est* unius nu*mer*i l. 12 manent l. 13 *id est* in quo iure *id est* in quolibet ho*mine* *id est* duplicari species nu*mer*o*rum* valent l. 14 leviora l. 15 d*ic*it*ur* ab artando *id est* for*m*ę *vel* ideae *id est* abusive l. 16 *id est* genus dixit *pro* specie speties l. 17 parve virgule l. 18 *id est* esse genus *id est* vís oratio*nis* *vel* árs manifestavit l. 19 *id est* generib*us* *id est* speties orriuntur l. 20 *vel* idee *id est* for*m*ę *id est* qua re l. 21 *id est* eo q*uod* posident *id est* super*ius* et speties spetialissimum

Glosses on col. ii :

l. 2 recedas reperitur disiuncta l. 4 virtutem l. 5 *id est* ho*mine* l. 6 disiucta *id est* secund*um* regula*m* l. 9 p*ro*prium nomen *id est est* l. 10 *id est* sunt *id est* cicerones dimisso *id est* p*ro*priis diffinitionib*us* l. 11 *id est* ostendere *id est* si desideras l. 12 ille l. 13 dicere *id est* signa manifestanda l. 14 *id est* nominas *id est* macilentu*m* l. 15 *id est* albo l. 16 *id est* q*ua*si ita agit*ur* abent *id est* no*min*a ciceronum l. 17 *id est* diffinitione l. 18 *id est* univoca l. 19 *id est* dissiuncta *id est* consignificativa l. 20 *id est* diffinitione l. 23 *id est* co*m*munis diffinitio *est* o*mn*ium animaliu*m* l. 26 *id est* ad polionima *vel* etheronima l. 27 *id est* demonstrari l. 28 *id est* acce-damus *id est* polionimoru*m* *et* etherio*ni-morum* l. 30 *id est* hanc partem *id est* reb*us* *vel* substantiis *id est* substantiís o*mn*ib*us* l. 32 *id est* omonimís *et* sinoni-mís l. 33 *id est* quę significant *id est* sicut *et* illa quę uno no*mine* res multę significant l. 34 sunt *id est* pluivoca

l. 22 usia l. 23 *vel* sup*ra* i*d est* generalissimum l. 24 vocari i*d est* valent i*d est* reb*us* i*d est* ordinatís l. 25 i*d est* ad ussiam p*ro*tinent (? pert-) i*d est* omomna (? -onina) *et* sinonima l. 26 i*d est* v*er*bís i*d est* accessurus i*d est* verbís l. 27 i*d est* p*raeter*misit i*d est* polionima *et*heronima l. 28 i*d est* i*nter*p*rae*tatione i*d est* i*n* locutione l. 29 i*d est* consutudine i*d est* nuncipant*ur* l. 30 i*d est* u*t* ensis mocro *et* rel*iqua* l. 33 i*d est* ęq*ui*voca l. 34 i*d est* univoca l. 35 multas simul l. 36 careunt i*d est* diffinitione l. 37 dividitur l. 38 i*d est* sed sunt l. 35 i*d est* no*min*a l. 37 i*d est* á longuitudine dictum *est* q*uia* gr*e*ci mocron longu*m* vocant l. 38 i*d est* a gula dictum *est*

(Marg.)

P*er* exte*ri*ores itaq*ue* sens*ús* ammonet*ur* anim*us* ad intellectu*m et* excitat*ur* p*ri*mo post modu*m* ve*r*o ussián ap*ud* sé q*ua*sda*m* imagines *et* fantassias re*rum* datur *et* fingit; sícq*ue* meditat*ur*a v*er*bor*um* p*rae*sidio extrinsec*us* pandit. C*um* i*gitur* multę rés *et* i*n*finitę sínt illar*um* solu*mmod*o cognitione*m* p*er*cipim*us* intellectu, ad q*ua*s p*er* exte*ri*ores sens*ús* p*er*venit*ur* ad i*n*feriores q*uam*vís q*uae*da*m* animata t*ant*ę sublimitatis sít ut eti*am* nunq*uam* ussia

PLATE XIII.

(Leyden, Univ. Bibl. Voss. Q 2, fol. 60r, Porphyrii, Isag. sec. Boethium.)

(1) *The Round Type of Welsh Minuscule,* (2) *the Lorica Prayer.*

Restat *igitur* de p*ropr*io *et* accidenti d*ic*ere. Q*uo*
enim p*ropr*ium specie *et* defferentia *et* gen*er*e differt
d*ict*um *est*. De co*m*monibus p*ropr*ii *et* accentis.
Commune *autem* p*ropr*ii *et* accidentis i*n*sepera-
bil*is* (? *corr.* ins. acc.) *est*
q*uod* p*raet*er ea numq*uam* co*n*sistant illa i*n* q*uib*us
consider*ant*ur.
Q*uem*a*m*mod*um enim* p*raet*er rissibile *non* sub-
sistit ho*mo*,
nec p*raet*er nigredine*m* subsistit ęthiops,
et q*uem*a*m*mod*um* se*m*p*er et* omni ade*st* p*ropr*ium,
sic *et* i*n*sep*er*abile
accidens. De p*ropr*iis p*ropr*ii et accidentis.
Deffert *autem* q*uoni*am p*ropr*ium uni soli speciei
ad*est*,
q*uem*a*m*mod*um* risibile ho*mini*, i*n*sep*er*abile v*er*o
acci
dens u*t* nigr*um* n*on* soli ęthiopi, s*ed* eti*am* o*mni*
corbo
ad*est et* carboni *et* ebeno *et* q*uib*usd*am* aliis.

Q*uar*é p*ropr*ium *conversim* p*rae*dicat*ur* de eo
c*uius est* p*ropr*ium,

et *est* aeq*ual*iter; i*n*sep*er*abile v*er*o accidens *conver*
si*m* n*on* p*rae*dicat*ur*. Et p*ropr*ior*um* q*uid*em
ęq*ual*is *est* par
ticipatio; accidentium v*er*o h*aec* q*uid*em magis,

illa v*er*o min*us*; s*unt* q*uaed*a*m* eti*am* alię com-
monita
tes *vel* p*ropr*ietates eor*um* q*uae* d*ict*a s*unt*. S*ed*
suffi
ciu*nt* eti*am* h*aec* ad discretion*em* eor*um* com
munitatisq*ue* traditionem.
Explicit liber ysagogarum phophirii (*corr.*
porph-).
d*omi*ne exaudi usque in finem.
Desscendat meus amor sup*er* illam
ea scrutentur om*n*ia membra illius p*ro* amo
re meo. aea scrutentur omnia membra
illius p*ro* amore meo. a vertice capitis

usque ad plantas pedum; capillos cute*m*,
verticem frontem, tergum crebru*m*,
oculos palpebras nares, genas aures
labia dentes gignas facies linguam.
oraculum atq*ue* sublinguam maxillas gutore*m*
atq*ue* anelam (? aen-) digitos linguas pectusculum
humeru*m* salivam cervicem scabulos
prachia ungulas manus pugnos

pugillis palmas cor iacor pulmonei (*ras. ex* -nem
ut vid.)
stomachu*m* effare chidripem intesq*u*ina

et omnem ventrem dorsu*m* latera cutis
umbiculum *et* omnem vulgam compaginem

artus venas carnes exitus cibos medullas

intestinas ventris nervos vires *et*

virilies posteriora unges adipes pernas
femorum genuas tibias orula surras

et cruras pedes calcina palantas digitos
ungulas sanginem *et* omnia membra illius.

evacuat d*eus* cor ·N· p*ro* amore meo ·N·

adiuro vos omnes archangeli p*rout* evacuatis

cor illius p*ro* amore meo. evacuat gabriel cor
·N· p*ro* a*more meo*. (I omit vv. 27–33)
adiuro vos om*n*es virgines *et* vidue adiuro vos
s*anct*i
adiuro vos om*n*es virtutes celestes ut evacuatis
cor ·N·
adiuro vos caelu*m et* terram *et* solem, *et* lunam, *et*
et om*n*es stellas fulgora *et* nubes *et* ventos, *et*

pluvias *et* ignis *et* calorem ut evacu*atis* cor ·N·
p*ro* amo*re meo*.
adiuro vos noctes *et* dies tenebre *et* luna, ut
evacu*atis*
adiuro vos ligna om*n*ia *et* lapides *et* onore *et*
mome*n*ta
ut evacuatis cor ·N· p*ro* amore meo.
adiuro vos volucres caeli *et* o*m*nes bestiae agri
et iume*n*ta *et* reptilia ut vac*uatis* cor ·N· p*ro*
amore meo.
adiuro vos pisces maris *et* o*m*nes vermes
terre *et* o*m*nes virtutes *et* potestates
que s*uper* caelum *et* terram sub celo *et* terte*r*a
et sub mare s*unt* ut evac*uatis* cor p*ro* amore.
adiuro vos petri *et* pauli *et* reliq*ua* o*mnium*
s*anct*o*rum*
ut evac*uatis* cor, p*ro* amore meo. adiuro vos
matheus, marcus, lucas, *et* iohannes,
ut evacuatis cor ·N· p*ro* amore meo.

Glosses on col. i:
l. 5 i*d est* absq*ue* i*d est* p*ropr*ium *et* accidens
l. 13 i*d est* muhid i*d est* da*tivus* l. 19 i*d est* ysa-
gogarum l. 20 i*d est* iura discretio*nis et* co*m*nitatis

Nefcat ꝺ ꝺgo 7 accoꝺata ꝺñe ... Ô
ꝺñe ꝑ ꝑcie 7 ꝺgtiatiꝺa 7 ꝺñe ꝺigtate
ꝺam ꝺ ... ꝺeꝺamꝯ ꝑ 7 accꝺ ... ꝺ ...

Commune ꝺñe ꝑ 7 accoꝺata ꝺñe ꝑ ꝑabt
ꝺ ꝑ ꝑcta mꝫ ꝺ ... 7 ... ꝺ ...
ꝺ ... ꝺ ꝑ ... ꝺ ... ꝺ ...
ꝺ ... ꝺ ... ꝺ ... ꝺ ...

Eſſate ꝺñe ꝺm ꝑ umbꝺ ꝑcie ad ...
ꝺ ... ꝺ ... ꝺ ... ꝺ ...
ꝺam ꝺ ... ꝺ ... ꝺ ... ꝺ ...
ad ... 7 ... 7 ... 7 ... ꝺ ...
ꝺñe ꝑ ... ꝺ ... ꝺ ... ꝺ ...
ꝺ ... ꝺ ... ꝺ ... ꝺ ...
ꝺ ... ꝺ ... ꝺ ... ꝺ ...
ꝺ ... ꝺ ... ꝺ ... ꝺ ...
... ꝺ ... ꝺ ... ꝺ ...
... ꝺ ... ꝺ ... ꝺ ...

INCIPIT LIBER THRONI CARMINE[illegible]
[illegible]·DE·ALDER·LINGVA·IN·LATINVM
TRANSVLATVS

Cromatio ecclesiopio episcopis hispo-
nium mitto salutē.. Quia pri ñ desino
instanter exactionis uīe; & exegisti ut
ve libri cultoꝛ sermone conseripti uꝛo
latinū tradā salū; Libꝝ uero; dicitur
quem ebrei decalogꝝ diuinarum scripturarum sectatores: hiscq; apocrypha memorant
mancipauerunt; Nec satis desiderio uro
non tamen meo studio; arguunt nos ebreoꝝ
studia· exigunt nos contra suū canonem
latinorum aures; ista transferre; Set melius
ee· iudicans fariseorum displicere iudicio·
episcoporū iussionib; deseruire· in terris
ut potui· & quia uicina est caldeoꝝ lingua·
sermoni ebraico· utriusq; lingue peritissimū
loquacem reperiens· unius diei labore arripui;
& quicquid ille mihi ebraicis uerbis expressit
hec ego uerbo notario· sermonibus latinis
exposui; Oratoribus uris mercedem huius
operis cōpendiabo·; Cum gratiā uos didicero me
quod iubere etiā dignata cumpleuisse;·····

PLATE XIV.

(Oxford, Bodleian Library, Bodl. 572, Theologica Varia, fol. 14r.)

(*Cornish minuscule script of a later time.*)

INCIPIT LIBER THOBIE QUEM HIERO
NIMUS DE CALDEA LINGUA IN LATINUM
TRANSTULIT STILUM

Cromatio et eliodro episcopis hiro
nim*us* in D*om*ino salutem. Mirari n*on* desino
instantia*m* exactionis ves*t*rae. Exegistis *enim*
ut librum caldéo sermone conscriptu*m* ad
latinu*m* traha*m* stilu*m*. Libru*m* utiq*ue* thobiae,
quem ębrei de catalogo divinarum scriptu
rarum seccantes, hís q*ue* opogripha (*corr.* ap-) memorant
mancipaverunt. Feci satis desiderio ves*t*ro
non tamen meo studio. Arguunt *enim* nós ebręoru*m*
studia, et ínputant nob*is* contra suu*m* canónem
latinorum auribu*s* ista transferrae. Set melius
esse iudicans fáriseorum displicére iudicio,
et episcoporu*m* iussionibu*s* deservire, institui
ut potui. Et quia vicina est chaldeoru*m* lingua
sermoni ebraeico, utriusq*ue* lingue peritissimu*m*
loquacem reperiens, uníus diei labore*m* arrípui.
Et quiquid ille mihi ebraeicis verbis expressit,
haéc ego áccito notario sermonibus latinis
expossui. Orationibus ves*t*ris mercedem huius
oper*is* com*p*ensabo. Cum gratu*m* vob*is* didicero mé
quod iubęre estis dignati cumplevisse.

Glosses:
l. 5 mitto l. 21 i*d est* vocato l. 23 dowomisurami

PLATE XV.

(Oxford, Bodleian Library, Bodl. 572, Theologica Varia, fol. 36r.)

(*Minuscule script of a later time and subscriptio of the scribe Bledian.*)

q*uae* quandiu n*on*dum habes eti*am* salvis om*ni*b*us* atq*ue* ob
seq*uae*ntib*us* tuis tanq*uam* desolatam deputare te de
bes. Et si tu p*ro*fecto eti*am* tuo exemplo relegiossima
nurus tua, et aliae s*anct*ae viduae virginesq*ue* sub ves*t*ra
cura securas constitute (*corr.* -tuite). q*uan*to *enim* magis domu*m*
ves*t*ram pie t*r*actatis, tan*t*o inpensius orationib*us*
instare debetis rer*um* p*rae*sentiu*m* n*on* occupate ne
gotiís, n*i*si q*uae* flagitat causa pietatis. Sane me
mineritis et p*ro* nob*is* n*on* neglegent*er* orare. Nolum*us* *enim*
síc nob*is* honore*m* q*uem* p*er*iculosu*m* gerim*us* deferatis ut
adiutoriu*m* q*uod* necessariu*m* novim*us* auferatis. á
familia Chr*ist*i oratu*m* *est* p*ro* petro, oratu*m* *est* p*ro* paulo,
et nós in ei*us* familia e*sse* gaudeam*us*, et inconparabi
lit*er* plus q*uam* petrus *et* paulus, orationu*m* frat*er*narum
auxiliís indigem*us*. Orate certati*m* concordi s*anct*oq*ue*
cer[illegible]ne n*on* adv*er*sus alterurum certatis, sed adv*er*su*m*
diabulum s*anct*is om*ni*b*us* inimicum in ieiuniis et vigiliís et
omni castigatione corporis et adiuvat*ur* oratio.

Faciat q*uae*q*ue* ves*t*r*um* q*uod* potest, q*uod* alt*er*a minus potest in
ea q*uae* potest facit sí in alt*er*a diligit q*uod* ideo q*uae* n*on* pote*st*
ipsa n*on* facit. P*r*oinde q*uae* minus valet n*on* impediat
plus valentem, q*uae* plus vellet n*on* urgeat minus valente*m*.

Conscientia*m* q*ui*ppe Deo debetis. Nemini *autem* ves*t*r*um* aliq*uid*
debeatis, n*i*si ut invice*m* diligatis. Exaudiat te Dom*in*us,
q*ui* potest facere sup*ra* qua*m* petim*us* et intelligimus.

q*uic*um*que* hanc epistolam ag*ustinus* de orando Deo ad p*r*oba*m* om*ni* tempo*re*
scratatus
fue*r*it, ne oblivisce*tur* anime notarii bledian pulsando divinas
aures p*ro* eo.

q̄ quarum ñ dum habes ēt salus aīb; atq: ob
seq̄ta b; tuis tanq desolatam dputare te de
bes. Si ai pfecto ēt ad o exēplo religiosissima
nurus tua. et alie sce uirgines q: sub ua
cura securas constituite. q̄o et magis domū
uā am pie ēt cauas. ēt o In pbris suis oationib;
Insuper debetis regnū psentiū ñ occupare ne
gocis. n̄ q̄ flagitat causa pietatis. Sane me
ministis. et pnob ñ neglgēt orare. Nolum⁹ u
sic nob honorē q̄ periculosū ḡnum⁹ deferatis ut
aduersorū q necessariū nouim⁹ auferatis. a
familia xpi. oratū ÷ p petro. oratū ÷ p paulo.
et nos In ei familia ee gaudeam⁹. et In compania
ut plus q petrus 7 paulus. Oationū fraternarū
auxilis indigem⁹. Orate christū concordi sō q;
christianis ñ adūsus alterutrū christas. sed adūsū
diabolū scis oīb; Inimicū In ieiunijs et uigilijs et
omni castigatione compositi et adiuuate oratio.
faciat q̄ q: uirū q pocest. qualēt minus pocest In
ea q̄ potest facit si In alterū dilige. q ideo q̄ ñ pot÷
ipsa ñ facit. pinde q minus ualet ñ impediat.
plus ualentē. q plus uellet ñ urgeat minus ualentē.
Consuetudinē q ppe dō debetis. Semini k uirum aliq̄d
debeatis. n̄ ut inuicē diligatis. Exaudiat te dns.
q̄ potest facere sup quā petim⁹ et intelligim⁹.

q̄ēq: hanc epistolā ēgi de oramdo dō no plus ai rāp scribatis
pāre. ps obliuiscēte animē nocum bldiam psalendo diuinas
nunc q deo.

abunt
omni-

libris

macio ꝓfimonium unuſquiſq; ſuppe. Cum ꝺ publicum uoce. cſpubunc
multa ꝑta que dicunt. & non publicant. & manebit unq; oia omnibꝫ.
& ſine pne dicunt. Unum laudandꝫ de ſanctis unum. & iſte pacq ſoā
nos unum. Opꝰ ꝺ une. ꝺ quocat. quecunq; dixa n ſuꝫ libꝫ.
obuio. agnoscant ſcā. Si qua obmeo. & ꝺ ignoꝛce & an.

Unus ꝺi libꝫ magno ruuare ꝓfuit
& unc. duguſtino quacuq; ꝓfule ſumme.

Arbitꝛi ultacione mihi qui cuncta gubernat.
Ut unuſq; ualeant modulum quamꝓpe ꝓſpectum.
Qui capꝛi ꝓpꝛio ſuꝓbiſcat ſuple potentꝫ
& tellurſtu cunctꝫ rꝛigentꝫ culmina ſpicum.
Non capꝛuꝑa polo. capꝛum ꝓfequitur ſydus.
Flammantiſq; globum phoebi. lunaq; bicornem.
Lexibus ambigua ꝓſpectant mare ꝺiuersum.
Celatum lucꝛiuꝑe polum. glebamq; parentē.
& olem ꝺant luci clarum. nocti ꝛuborem.

PLATE XVI.

(Cambridge, Corpus Coll. 199, Augustinus de Trinitate, fol. 76^{v}.)

The Late Calligraphic Minuscule of St. Davids.

matio sermonum universa *est* ipse. Cum *er*go p*er*venerim*us* ad té, cessabunt
multa ista quę dicimus, et non p*er*venimus; et manebis un*us* o*mn*ia in omni-
b*us*;
et sine fine dicemus, unum laudantes té in unum, et in té facti etia*m*
nos unum, D*omi*ne D*eu*s une, D*eu*s trinitas, quęcumq*ue* dixi in hís libris
de tuo, agnoscant *et* tui; siqua de meo, et tú ignosce et tui.
Quini tér libri magno sudore peracti
Sunt, Augustino tractati pręsule summo.

Arbiter altithrone nutu qui cuncta gubernas,
Ut nunq*uam* valeant modulum transire repostum,
Qui cursu p*ro*pero sustentas iure potenter
Stelliferi centri vergentia culmina circum
Non cassura solo, cursum retinentibus astris;
Flammantemq*ue* globum phoebi luna*m*q*ue* bicornem
Flexibus ambiguis reptantum more draconum
Cęlatum lustrare polum glebamque patente*m*,
Solem dans luci clarum noctiq*ue* sororem,

PLATE XVII.

(Dublin, Trin. Coll. A IV. 20, The Ricemarch Psalter, fol. 73^{v}.)

The Late Calligraphic Minuscule of St. Davids.

Qui animę suę in vita sua benedicet
laudabunt inquient té cum benefeceris tibi.
Intrabunt usque ad generationem patrum
suorum usque ad finem non videbunt lucem.
Homo cum in honore esset non intellexit
comparatus est iumentís et silebitur.
Psalmus asaph.
Fortis deus dominus locutus est et vo
cavit terram
Ab ortú solis usque ad occassum
eius; de sion perfecto decore deus apparuit.
Veniet deus noster et non tacebit; ignis
coram eo vorabit, et in circuitu eius
tempestas valida
Vocavit caelum desursum et terram
videret populum suum;
Congregate mihi sanctos meos, qui feriunt
pactum meum in sacrificio,
Et annuntiabunt caeli iustitiam eius quia
deus iudex est.
Audi populus meus et loquar israel, et contes
tabor té deus deus tuus ego sum.
Non propter victimas tuas arguam té
et holochaustomata tua coram

Q anime ꝙꝫ ī iuſtꝯ ꝙꝫ bꝺicēt·
laudabꝫ ī q̄ibꝫ ꝺe ꝺ bñedicꝫ ꝺ.
Pbꝫ vꝫ adꝺiſcipulatione pacꝝ
ꝙꝝ vꝫ adꝙne ñ undebꝫ lucē·
H ō ꝺ inhonore ēēt ñ intellexꝫ·
cōpatꝫ ꝺ iumꝫ·ꝙ plebꝫ·
Vulnuꝫ ſapiē·
Oꝛꝛꝫ ꝺꝫ ꝺñ locuꝫ ꝺ.ꝙo
ꝙ cauſꝫ ꝺꝫam·
Q bꝛeu ꝙoꝛ uꝫ adoccapꝝ
ꝺ·ꝺiſcon ꝓfecto decoꝛe ꝺꝫ appaꝛuꝫ·
U bꝛiſ ꝺꝫ nꝝ·ꝙ ñ tacebꝫ· ſonꝝ
coꝝ eo uoꝛabꝫ·ꝙ ī cipcuitu ꝺ
ꝺmꝓꝛtaꝝ ualꝛꝺa·
U ocauit ꝯꝫ ꝺſuꝓꝝ·ꝙ ꝺꝫam
uidſiet ꝓꝫ ſuū·
D ēgꝛatꝛe ih ſcoꝝ mbꝝ·ꝙ ꝓſuuſt
pactū mm mꝛacꝛpicio·
Q annuntiabꝫ ꝯꝫ iuſtitiā ꝺ·ꝙ
ꝺꝫ iudex ꝺ·
D uꝺi ꝓꝫ mꝝ·ꝙ loq̄ꝛ ipſe·ꝙ ꝺcit
taboꝛ ꝛe ꝺꝫ ꝺꝫ tuus ego ſū·
P ꝓꝫ uiciniaꝝ tuaꝝ aſſuꝺ ꝛe·
ꝙ holocauſtomata tua coꝝ

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